

GOVERNMENT OF MADHYA BHARAT



THE
CHRISTIAN MISSIONS ENQUIRY COMMITTEE'S
REPORT
सत्यमेव जयते
1956

INDORE
GOVERNMENT PRESS
1956

CHAPTER I

General

Foreign domination in India and the "Divide and Rule" Policy of the British, was hardly conducive to National Unity and problems of minorities assumed serious proportions. The Muslims realised their dream of an independent state by the Partition of the then British India and the formation of Pakistan; and the rest of India became an independent Republic. But in the wake of Independence came the problems of other minorities. Zealots of Parties representing religions and creeds commenced setting up their claims to separate autonomy and Christian Missions were brought into limelight particularly by reason of the demand for a separate State by the Nagas of Assam. There was a popular cry that their activities were not above board and that they tended to create a rift in the national life of India. A non-official resolution was tabled in the Madhya Bharat Legislative Assembly and apropos of the discussion thereon and on questions put thereon, the Government of Madhya Bharat appointed a Committee to enquire into the alleged Missionary activities with the following term of reference:—

“ मध्य भारत में, और विशेषकर आदिवासी क्षेत्र में ईसाई मिशनरीज लोगों के तथाकथित अनैतिक व सार्वजनिक व्यवस्था के प्रतिकूल साधनों द्वारा धर्म परिवर्तन की शिकायतों की वास्तविकता की जांच करना तथा इस सम्बन्ध में सुझाव देना ”

विज्ञप्ति क्रमांक १०८-१०।एफ टी।एच।ई। १२।५४ दि. १३ मई ५४

The Personnel of the Committee

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|---|----|----|----|-----------|
| 1. Shri M. B. Rege,
B.A., LL.B.,
Retired High Court Judge,
Madhya Bharat. | .. | .. | .. | Chairman. |
| 2. Shri Babu Ramsahaiji,
M. L. A.,
Ex-Speaker,
Legislative Assembly,
Madhya Bharat. | .. | .. | .. | Member. |
| 3. Shri Dr. Devisinghji,
M. L. A., | .. | .. | .. | Member. |
| 4. Shri Hiralalji Sharma,
M. L. A., | .. | .. | .. | Member. |
| 5. Shri Swaisinghji Mandloi,
M. L. A., | .. | .. | .. | Member. |
| 6. Shri Sitaramji Sadho,
M. L. A., | .. | .. | .. | Member. |

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|----|---------------------------|----|----|----|------------|
| 7. | Shri Prof. R. K. Yarday, | .. | .. | .. | Member. |
| | M.A., B.Com., LL.B., | | | | |
| 8. | Shri K. L. Malviya, | .. | .. | .. | Secretary. |
| | B.A., | | | | |
| | Assistant Director, | | | | |
| | Harijan & Tribal Welfare. | | | | |

The first meeting of the Committee was held in the premises of the Indore Premier Co-operative Bank Ltd., on the 12th June, 1954. After a discussion of the scope and objects of the Committee, it was decided that a questionnaire should be made out and issued to the Missionaries and other known political, religious and social Institutions as well as to prominent individuals interested in the problem as also to Government Officials. The response from private parties other than the Missionaries was not encouraging.

The Committee after a careful and anxious consideration decided to make an open enquiry with the reservation that if it was considered in the public interest to examine a witness in camera, the Committee would also do so. Happily there was no occasion for an inquiry in camera and all the witnesses were examined in open sittings. We had invited representatives and permitted help of counsel if any party thought fit but for obvious reasons we were of the opinion that direct cross examination of witnesses would lead to controversies and acrimony and decided on this account that questions may be suggested and they would be put to the witnesses by the Committee. No Counsel appeared at any stage of the proceedings. The oral evidence was recorded by us in the form of memorandum but in a few cases it was recorded in extense and the signature of the deponent taken thereon.

The response from the Missions was prompt. The Rt. Rev. Fr. Simons Bishop of Indore, submitted a detailed memorandum on 6-8-1954, in which while complaining of the invidious distinction made by the Government in appointing a Committee to enquire into the activities of Christian Missionaries but not those of other groups or bodies, as also, the want of proper representation on the Committee, he said:—

“Regarding the enquiry’s procedure to ensure justice and to place the work of the Committee above criticism I beg to suggest that it be conducted according to the provisions of the Enquiry Act of 1952, which has been made for such purpose. I also beg that every opportunity be given to the Missionaries concerned to meet any charges levelled against them.

I wish to assure the Committee that we welcome an impartial enquiry. In view, however, of the unrepresentative character of the Committee and

the uncertainty of its procedure we claim to reserve the right of appeal against any adverse decision made by it".

The Memorandum correctly envisages the main allegations against the Missions viz. :—

1. That the Missionaries indulge in Political activities and
2. That they either forcibly or fraudulently and by temptation of monetary and other gains, convert illiterate aborigines and other backward people thereby offending the feelings of Non-Christians.

These charges he said were utterly unfounded. In the Memorandum a complaint was made of pressure on and harassment of Missionaries and Christians by minor Government Officials and others; but enquiry into the complaints, save in so far as they were concerned with or affected the activities of the Missions and Missionaries, was beyond the scope of the Committee and the Rt. Rev. Bishop when intimated of this appreciated the difficulty.

The complaints were mainly about incidents at Barwani; but after the fullest co-operation at Jhabua and party at Barwani, the Roman Catholic Missionaries decided not to take part in the inquiry and even went the length of denying information regarding conversions and Baptismal Registers stating that they had such directions from the Rt. Rev. Bishop of Indore. This was indeed unfortunate and there was no occasion or ground to make even such an enquiry into the allegations as was possible within our limited scope since none came to substantiate them.

The Rev. Dr. R. M. Clark, General Secretary of the United Church of Canada Mission in his reply to the questionnaire also referred to the invidious enquiry against Christian Missionaries alone, but gave an assurance of help to the Committee by presenting before it all the information needed for the purpose of the enquiry. We gratefully record our appreciation of the spirit of co-operation shown by the Protestant Church.

Five Members of the Committee were at the initial stage, members of the Madhya Bharat Legislature; Professor R. K. Yarday had to adjust his time between his work at the College and Committee; and soon after the commencement of the enquiry, there was an agitation of the students in Indore which led to a march on the Secretariat for the ventilation of their grievances. Advantage was taken of this occasion by unsocial elements and the events took a grave turn resulting in arson and Police firing. The Hon'ble Chief Justice K. N. Wanchoo of the Rajasthan High Court was appointed to enquire into the matter and Mr. M. B. Rege, the Chairman of the Committee was appointed by the Government to represent

the case of the Executive Officers before the Commission which sat *ad diem* from September, 1954. The Legislative Sessions and the above said appointment of the Chairman hampered the progress of the work of the Committee, and, but for the period of holidays and days when the Wanchoo Commission was not working, and the Legislative Assembly was not in session, the Committee could not function. By the end of 1954, however, the districts of Jhabua and Barwani were visited by the Committee in addition to Ratlam.

Till the end of March, 1955, the Chairman, Shri M. B. Rege, was again busy before the Wanchoo Commission and then came the Budget Session of the Legislative Assembly. The work was also hampered by the rainy season during which it was not possible to reach villages in the interior for inquiry on the spot; but by about the end of 1955, all the centres of known importance were visited by the Committee. Initially reports before us showed absence of activity in the northern districts of Madhya Bharat but towards the end of 1955, we had reports of activity in Gwalior, Shivpuri and Guna, which we thought it desirable to verify.

A prominent feature of the Adiwasi and Harijan Society in which we moved was the illiteracy, and utter ignorance of the world beyond themselves. Dire want makes them amenable to change of religion as is apparent from swift conversion and equally swift reconversion where benefits are promised or hoped for. The change of religion has not however changed the outlook of these classes materially in social and religious matters.

The Enquiry began in a happy atmosphere of co-operation; but unfortunately within a few months, the Catholic Mission objected to the nature of the Enquiry as being contrary to their conception of their fundamental rights. In Madhya Pradesh the propriety of the Enquiry was challenged by a petition for a writ of Mandamus and Prohibition in the High Court of Madhya Pradesh and in the correspondence here, reference was made to the said petition and protests made against our looking into the accounts etc. In the final stages there was complete non-co-operation from the Roman Catholic Mission and Missionaries.

At a number of places we were given hearsay versions and were promised more information and direct evidence of persons from whom the deponents had obtained information. These promises did not materialise and we have thought it proper not to rely on hearsay evidence.

The questionnaire and a statement showing the number of replies received and a statement showing the main places visited by us and the number of witnesses examined by us are appended at the end of the report.

CHAPTER II.

Indian culture and the impact of other religions

The seeds of Hindu religion and culture are mysticism and positivism. The Rishis of the Pre-Vedic and Vedic period thought of life in this world and thereafter and gave out Truths realised in deep contemplation, through the Vedas and Upanishadas which, one may well say, form the strong foundations of Indian culture which dates back to an age which one can only surmise. "This culture" says Professor Childe "has endured." "It is specifically Indian and forms the basis of modern Indian Culture." (New Light on the Most Ancient East).

In the 6th Century B. C. there was a reorientation of the Truths of the Upanishads by Lord Buddha with emphasis on Truth, Love and Righteousness as the way to Godhead (Nirwan). Buddhism soon spread peacefully to other countries principally China and Japan. It held sway in Bharat for about ten centuries and the reign of the Morya Dynasty, during which period King Ashok in particular consolidated the national life and culture of India, has a great historical significance. The influx of Aryans from Central Asia with ideals different from and indeed somewhat contrary to the "Ahinsa" of Buddhism, gave it a set back and Shri Shankracharya, Ramanuja and others gave a fresh turn to the spiritual outlook of India and Buddhism as such practically disappeared from India.

The Mohammadan invasions and the establishment of the Moghul Empire had its effect on Hindu religious thought and the long foreign bondage has had its repercussions. India has, however, been both receptive and reformative. Despite the several religious schools, "India" in the words of Father Heras (Studies in Proto 'Indo Mediterranean Culture)" has not changed much in the course of ages. Invasions have taken place, wars have been waged in her vast plains, new nations and races have conquered the land and ruled over it, foreign civilisations have brought new notions and new ideals but every body and every thing has been remodelled and re-shaped and recast by the influence of the Indian Nation, and, its ancient civilisation."

It is the flexibility of the fabric without detriment to the truths permeating through it that has saved the Indian Culture. The external form may vary but the eternal truth still remains unshaken.

Dr. Pickett in his "Christ's way to India's heart" (page 6) : says—

"The strength of Hinduism is in its elasticity and its genius for absorption. It has steadily defended its empire by welcoming and adopting potential rivals. While its own most characteristic thinking has

produced a highly metaphysical pantheism, it has extended hospitality to polytheism, monotheism, and atheism."

"It would seem that Hinduism's hospitality has bred a fatal tolerance in its opponents. Forces that might have overthrown Hinduism in direct and sustained conflict have been welcomed, made tolerant, isolated, reduced to the complacent acceptance of a minor influence, and finally so completely absorbed that their separate existence or identity has ceased."

With the influx of Aryan races from Central Asia and their domination over the country, a pattern of society was established on what was intended to be socialistic but which degenerated into something evil. "The Caste System" says Dr. Radhakrishnan, "was originally intended to encourage a wide range of individual differences, but it has come to denote privilege and snobbery. That many men should, by the accidents of birth and opportunity, have a life of toil and pain, hardness and distress while others no more deserving have a life of ease, pleasure and privilege, arouses indignation in sensitive minds. The petrified caste system by which large numbers have fallen into superstition, practising rituals which they do not understand, is utterly inconsistent with the ideal of the latent divinity of all men."

Hindu Philosophy is essentially one of tolerance and not aggression; but the rigidity of the system in practice and the classification of social and communal status by birth and not by merit created naturally a spirit of animosity in the society. The Hindu unlike the Christians and Mohammadans considered his caste and religion exclusive and not only refused admission to others in his caste and religion but even ostracised his own castemen for innocent lapses from the dogmatic path of the caste in an attempt to keep unsullied what he considered to be the purity of the community and the individual. The political system of the old days permitted little in the way of economic and educational development of the so called lower communities viz., the Shudras and Anti-Shudras, and also the Adiwasies. Political powers remained in the hands of Brahmins and Kshatriyas and Economic power in the hands of Vaishyas. The lower communities developed in the circumstances, a severe inferiority complex with a feeling of irritation against the higher communities of which the Missions could take great advantage with money in their hands and a spirit of service in their actions.

The spread of education and the impact of Western culture through the missions and the Christian powers brought about what one may call the Renaissance in India. Caste Hindus began to realise the enormity of and the evils following on the rigidity of the caste rules, and the impossibility of improvement in Political and Social conditions even for the so called higher classes under them. Meanwhile the same factors were raising the legitimate aspirations of the "depressed classes." Swami

Dayanand threw open to all a door to Hinduism by founding the Arya Samaj with the ideal of Religion by faith and not by mere birth and so did the Bramhasamaj. The Ramkrishana Mission in India and elsewhere expounded the true Hindu religion and Culture; but it was Mahatma Gandhi who by precept and example and a noble sacrifice for the cause gave the strongest impetus to the movement for the betterment of the depressed classes whom he named "Harijans" and for the removal of the bane of untouchability.

We would here refer to Fr. Stephen Fuchs "The Children of Hari" (page 436) :

"The traditional Hindu religions as well as Hindu society as a whole maintain as a fundamental principle the inequality of men. If this axiom does not fall, if Hindu religion and society do not accept a revision on this point the untouchables are irredeemable as long as they remain within the Hindu fold. As long as this axiom is upheld, the untouchables' hope for salvation lies only in the severance of their connection with Hindu religion and society. If the leaders of this religion and society are unwilling to redeem the "Harijans" from their depravity, they will precipitate their gravitation towards forces which are violently hostile to the traditional Indian culture. India has already come into close contact with the latest and most aggressive forms of Western cultural development, its materialism and industrialism. Western science flooding in with Western education has already destroyed many of the outworn scientific notions of olden days. Materialism in its most insidious and dangerous forms, Socialism and Communism, fiercely attack Indian religion and spirituality, and the steady advance of Industrialisation is irreconcilably and invincibly hostile to the hierarchical system of Indian society and the fundamental principles of Hindu religion, specially of the law of Karma. If the leaders of Hindu religion and Hindu society do not rally their powers for the protection of Indian culture against these forces, the end of this process will be the complete destruction of a typical Indian culture."

We hope that with the spread of education and the betterment of social condition in India and the Indian culture which has absorbed from and given to other religions the true way of living, will survive and by the process of assimilation and dispensation that has been the characteristic throughout ages it will be a guide to the world for the establishment of peace and goodwill.

CHAPTER III

*The growth of Christian Missions in India and their influence
on Indian religion and culture*

Christianity in India can be traced to the first Century A. D. when the Apostle St. Thomas landed on the Malabar coast and succeeded by his exemplary life and mystic powers in converting the Jews and also Hindus of Malabar. He, however, met his death at the hands of the priests of the Temple of Kali near Mylapore who resented his unholy disengagement of the Goddess they worshipped. Other missions followed at intervals but these and the Christians apparently regarded themselves as an integral part of the general Hindu Community and discouraged proselytism (Dr. Radhakrishnan, *East and West* some reflections P. 34).

Missionary activity in India really began with the landing of the Portuguese in India in 1498 A.D., and a new era began for Christian Missionaries—then of the Catholic Church—with the backing of Rome and the growth of political power. There was a genuine belief in the great missionaries of the period that they had a Divine Mission for the spread of Christianity. St. Francis Xavier, respected by all, even in Death, wrote to the King of Portugal that “he should declare to his servants that the only way to escape his wrath and obtain his favour was to make as many Christians as possible in the Country which they rule.” This propaganda was successful in parts of India which the Portuguese has under their domination. In other parts of India however the missionaries found it practically impossible to convert any one to Christianity and the small Christian Community attached to the mission suffered—want and privation. (P. Thomas, *Christians and Christianity in India and Pakistan*).

The 16th Century witnessed the Renaissance or renewal of learning in Europe which culminated in the Reformation of the Church by a revolt against Papal supremacy and certain doctrinal tenets of the old church; and Protestantism took deep roots in Northern Europe. England and Holland in particular became detached from the Roman Church. With this revolt against Rome started by Luther, “several newly risen powers rejected the authority of the Pope and of those, the Dutch and English were the most important. These Protestant Nations had a double incentive in overthrowing the power of the Spaniards and Portuguese. They wanted to show their contempt, for the Pope and at the same time wrest Naval Supremacy from the Iberians (P. Thomas, *Christians and Christianity in India and Pakistan* P. 150). These powers which came as Trade Missions soon established Military superiority and the British in particular saw in the Political conditions and the condition of the

society then, a great opportunity for political ambitions; and from a modest beginning they forged ahead to a complete and undisputed mastery over India.

Initially the Protestants unlike the Portuguese had little desire to spread Christian doctrines and in fact a clause in the Charter of the East India Company prohibited Religious Missions being sent to India. The ban was removed in 1814 A. D. with the end of the monopoly of the East India Company and thereafter with a spirit of Evangelisation there was an increase in Protestant Missionary activities too. With the growth of Political power, the desire to spread the activity naturally followed and this was considered justified by the assumption of the "white Man's burden." Religion appears to have got mixed with politics and instead of being, as it should be, the dominant factor, it followed politics; the idea apparently being to consolidate political power by drawing to the Christian faith the largest possible number of Non-Christians but with all possible caution. But "the main stay of British power in India then as in later years was the indigenous Army and this army was at the time constituted mainly of Hindus and Muslims, who found in the growing power of the British some security of person and property and a desirable salary. It was of the utmost importance that the loyalty of the Indian Army should in no way be jeopardised". (P. Thomas: Christians and Christianity in India and Pakistan P. 175). The Protestant Missions therefore in the early stages put no emphasis on conversions but on strict preaching, circulation of the Bible and Christian literature, and active humanitarian work.

The first part of the last century was for the British a period of strife in India and abroad and the activities of the missions were naturally not very marked. But after the failure of Indians in the struggle for Independence in 1857 A. D. the British were supreme and the missions became more active.

History records that India was, in the last stages of the Moghul Empire weakened by conflict and persecution of Hindus by the Rulers of the day. There was little scope for society to progress and the advent of European powers with their culture had the effect of stimulating the desire of Indians to break the shackles of their system denying equality and to side with the said powers against the domination of the Mohammedans. The emancipation of woman was also an attractive feature; and the missions could, with a spirit of service wean a large number of Indians from their own religion.

The establishment of missions in Madhya Bharat is in comparatively recent times and can easily be traced to the influx of Christians from other parts of India and the world and to the glamour and apparent

advantages of the British rule as also the subordination *de facto* of Indian Rulers after the struggle for Independence. The Southern parts of Central India were at first affiliated to the Arch Diocese of Agra from which Indore, Mhow, Ratlam, Ujjain, Jhabua, Dhani, and Khurdi with activities in other smaller centres. The history of Catholic Institutions in Madhya Bharat has been succinctly summarised by the Rt. Rev. Bishop of Indore in his Memorandum dated 6th August 1954. He says:—

“In the second half of the last century Catholics began to come to Central India for the first time in larger numbers drawn by the opportunities of service created by the establishment of Railway and Military Centres and by the demand of some Maharajas and States. They came from various parts of India especially from Tamilnad, Goa, and Malabar but also from England and especially Ireland.

Thus larger Catholic Communities were formed at Mhow, Indore, Ratlam, Bhopal and later also at Barwani whilst smaller groups were formed at other places. Priests came to look after these communities...From the end of the last century, a few centres were opened among tribals in order to preach to them the religion of Christ and help in their uplift.”

The Protestant missions commenced functioning in Madhya Bharat about the same time. The earliest U. C. C. Missions were at Indore and Mhow in 1877, Ratlam 1886, Ujjain 1888, Neemuch 1892 and Dhar 1895, Then follow Rasalpur 1902, Kharwa 1911, Sitamau 1912, Hatpipla 1927 and Mandleshwar 1927.

The other missions are the Presbyterian Missions. The chief centre being at Aamkut, about 20 miles from Alirajpur in the interior and accessible by a fair weather road. An important place under the Centre is Jobat where there is a very good hospital.

At Isagarh a village 52 miles from Shivpuri we met two ardent missionaries of the Evangelical Alliance Mission whose outlook on Christianity was some what different from other missionaries. They claimed that no one could be called a Christian who did not accept Christ as the Saviour and that they did not subscribe to the doctrine of religion by birth. This mission has its Head Quarters at Amalner in Khandesh District of the Bombay State with Jhansi U. P. as the regional Head Quarters and three stations in Madhya Bharat viz., Guna, Shivpuri and Isagarh. There have been no conversions at these places; and the only one who aspired to Baptism some day was a Mohammedan Munshi Raza Khan. He told us that Mohammedans had caused him serious loss in business and then he came in touch with a Christian preacher Darshanlal and eventually found peace in the teaching of the Bible. He frankly stated, however, that Christianity was only one of the ways to reach the Sublime End.

There is no protestant mission in Gwalior but there is a private school teacher Mr. T. D. Hide whom Shri Ramswaroop Sharma and Shri Bhawanishankar Goswami approached for conversion representing themselves to be Chamars by caste. They say that Mr. Hide told them that one of the means adopted by the mission for conversion was the lure of young girls. It is unthinkable that almost at the first interview Mr. Hide would give out such information. We were not impressed with the evidence of these witnesses.

Under the British, English very naturally became the medium of instruction and this brought the educated classes in the early stages into close touch with Western culture. To quote P. Thomas (Christians and Christianity in India and Pakistan):—

"A great impetus to the spread of Christian knowledge was given by the adoption of the English Language." (P. 188). "Some intelligent bold Indians discarding their age-old notions of self-importance began to take an active interest in their masters and study the religion and social Institutions of Europe...The casteless society of Europe, their democratic institutions...monotheism, the freedom of European women and the general emancipation of the West from the superstitions and ignorance of the dark ages immensely impressed these enquirers (P. 189). "With the rapid spread of English education, the security of persons and property, the new era ensued and the general favour and esteem the missionaries enjoyed brought in a glorious period of Christian Expansion in India." (P. 193).

Impetus was given to the movement by the Christian power of the Government.

As regards the Missionary organisation we would refer to "The Spontaneous Expansion of the Church" by Roland Allen. At page 145 et seq of the Second Edition, the learned author says "In our Organisation, missionaries are a professional class. Christians leave our shores in great numbers; few are, or think themselves to be or think that they ought to be, missionaries of the Gospel. We do not expect that where they go, the heathen will be converted and churches established spontaneously. It is almost universally taken for granted that missionary work is the work of a paid professional class, and that the utmost that can be expected of those who do not belong to this class is to support those who do, and even that is not expected of the majority.

"There grew up a regularly ordered system. Mission workers were classed, and paid according to their class, just like Government clerks. The basis of classification was pay, and zealous work was rewarded with an advance in position and a corresponding increase in salary."

"Mission agents brought up under such a system as this are liable to four very serious temptations."

"They are tempted to think an increase of pay the one test of progress."

"They are tempted to a low conception of their work. They are paid by the Mission, they are tempted to work for the Mission. It is almost universally confessed that our converts look upon the work of the Mission as our work. So long as they look upon it as our work only men of exceptional spiritual character will be able to look upon it as Divine work."

"There is great temptation to servility of mind and practice. It is curious how often our missionaries find dependence and timidity characteristic of their mission worker. But the system tends to exaggerate any such weakness. It is always safe for the mission agent to wait for instructions. He is separated from his own people by religion from his congregation by education, from his superior officer by race. He stands in a peculiarly isolated position."

In our enquiry, we found convert preachers with the complex described by Allen. Sporadic zeal with emphasis on proselytism was observed by us in the Registers of Baptism and we would commend for the consideration of the missions the propriety of such conversions *vis-a-vis* the Indian Society and even the Church.

It is significant that notwithstanding the proclaimed equality of all Christians, there has been a strong feeling of race superiority and religious superiority. The Rev. Fr. Heit of Dhani told us in the course of his statement that a convert Christian could not marry a European sister. At Neemuch (*vide* statement of Miss Wever) and Indore there is evidence of separate grave-yards for Europeans and Indian Christians indicating that the Church was inextricably tied to racial and political consideration of superiority. At Neemuch we found an instance where a convert was buried in the Indian Christian grave-yard while the European consort was laid to rest in the European grave-yard as though death parted them even in religion and the Indians body was not worthy of the honour of eternal rest with the lifemate.

Such has been the impact of the Christian Missions on Indian society and culture. From that point of view it has been asked, and with good reason, why Christianity which claims to have high standards of peace and goodwill should not have made a mark on Christian Nations of America and Europe who with hot and cold wars are perhaps racing for the annihilation of the World, and why the missionaries rather than work for the true Christian faith in their own countries should migrate to peaceful countries like India. Religion we think, however, is not to blame. The tenets of Christianity are as noble as of any other religion; but it is the instinctive greed of man and the domination of greed and lust for

CHAPTER IV

Mission Work

The work of the Christian Missions can be considered in three aspects :—

1. Evangelical.
2. Educational.
3. Relief, Medical and otherwise.

We are mainly concerned with the first aspect in regard to conversions but the other two are relevant, in so far as they promote conversion or influence backward classes and illiterate masses to change their religion by reason of advantages obtained or promised.

The missions have stoutly denied conversions save by faith. It is contended that a person seeking conversion was first given instruction in the Bible and the Christian tenets for a fairly long period and then put up before a Committee on whose recommendation alone he was formally admitted into the Christian fold by baptism. We however met enthusiastic preachers who claimed "Mass-Movement" and "Mass-Conversion" as fully justified and the process of conversion could be by Baptism first and instruction later on. The evidence in this regard will be discussed later.

Evangelical work of the Protestant Missions was initially in the hands of foreign missionaries; but very soon a band of Indian Nationals was trained and ordained for evangelical work and social work. With the growth of this class there was a promise of progress in the spread of Christianity but there was a sense of dissatisfaction and disaffection by reason of the disparity in emoluments and subordination in position. The Second World War shook the political power behind the missions and by the end of the war it was apparent that India could no longer be under a foreign power. With characteristic wisdom, the Protestant Church shortly transferred the Evangelical work into the hands of Indian Missionaries and the transfer of Mission Institutions may be in the process. The benefits of such a transfer to the missions and the people of India are open to question and grave doubts have been expressed whether the Colleges and Hospitals in Madhya Bharat which are maintained in a very large measure with help from foreign countries would find it possible to support themselves. We were told by Rev. Dr. Clark that the transfer of authority over educational and Medical Institutions from the present Body to the Indian Churches was under way.

We examined Baptismal Registers where they were available and must say with regret that they have been kept in a haphazard manner

and may be open to serious criticism. There are instances of mass conversions which could in no case be considered justified. We were told that at Agar there were two methods of conversions:—

1. Baptism and then give religious instructions.
2. Instruct and then baptise.

The entries in the registers were not in chronological order and bore marks of having been over-written. There were entries where the date of Baptism and even the signature of the person baptising were missing. One striking feature here was that barring the Baptism of the children of Dr. Dandel, the mission worker at Agar, no child born of Christian parents appeared to have been baptised ever since 1932. The Baptismal register produced before us was only an ordinary register and we were told that the Centre had only recently been supplied a proper register even though the centre is working since 1932. Raoti is another place showing mass conversions in village after village particularly in the period between March, 1937 and March, 1939. There were interpolations and over-writing in some of the entries and much the same could be said about many other smaller Centres. Altogether, we feel that the registers cannot be indicative of genuine conversions.

2. Educational Institutions

The Roman Catholics have schools at Indore and Mhow and a Convent School for Girls at Mhow. There are about 50 Primary Schools.

The Protestant Mission has a College at Indore and Schools elsewhere. There is a Girls' School at Indore, Middle Schools in four districts and an Industrial School at Rasalpura (Mhow) and Mandleshwar and hostels at eight places. There are also Primary Schools and adult literacy night schools at several places.

At the hostels the students have periods for religious Instructions; but attendance of Non-Christians is, we were told, not compulsory.

There can be no doubt that the object of the mission is the spread of Christianity and the educational institutions are intended to help in the achievement of the object.

A Commission appointed by the International Missionary Council to report on Christian Higher Education in India was asked to inquire *inter alia* into the value of the Mission College as a Missionary Method under the present conditions in India with reference both to Christian and Non-Christian students; into the extent to which the Mission Colleges are contributing to the upbuilding and strengthening of the Church; whether they could or should take any share in theological training, into the effectiveness of the Colleges in respect to these, direct Christian

training and of the influence they exert in other ways; into the value of hostels for students attending Non-Christian Colleges as a means of bringing Christian influence to bear upon the educated Classes.

Of the Indore Christian College, the Commission says (P. 340 of the Report) :—

“Its main function would seem to be to bring Christian influence to bear directly upon the Hindus within its walls and through them upon the people of the Central India States.”

We were referred in the inquiry to a Memorandum submitted to the Government giving instances of immoral behaviour of some members of the staff and students; and discrimination made in the matter of appointments. The appointment of the staff is a matter of internal administration and a bias in favour of Christians in a Christian Institution cannot *ipso facto* be considered to be improper. It was admitted before us by the Rev. Dr. Clark and College authorities that there would certainly be a bias in favour of a Christian in the matter of appointment as the spread of Christian atmosphere was one of the aims of the Institution.

As regards religious instructions we find in the prospectus of the Christian College a sort of warning that persons unwilling to have religious instructions should seek admission elsewhere. We were told that attendance for religious instruction is optional and not insisted upon. India is a secular Republic and Institutions aided by the State must in any case fall in a line with others.

We were not able to find evidence of direct conversion among the students of the College, save Prince Govind Singhji of Sitamau, which will be considered later.

3. Relief Medical and otherwise

ROMAN CATHOLIC MEDICAL INSTITUTIONS

The Hospital at Dhani is fairly well equipped; but we had evidence before us of discrimination in the matter of treatment between Christians and Non-Christians inconsistent with the avowed Christian Doctrines.

About the eight dispensaries, if the two we saw represent the type, the less said the better. The persons in charge of Chikhlia and Pendharniya Dispensaries had little knowledge of the elements of medicine and yet had in their charge antibiotics and poisonous drugs. The man incharge at Chikhlia could not say what the medicines were and the one at Pendharniya said that he would give injection of camphor in oil mixed with quinine to bring down hyperpyrexia. When asked about normal temperature of the human body he said it was 80 or 90 degrees.

The Nursing Homes at Indore, we must say, present by strong contrast an atmosphere of the spirit of Christianity. Non-Christian India could with great advantage try to imbibe the evangelical spirit and the spirit of service shown by "Mothers and Sisters" attached to these Institutions.

Protestant Medical Institutions.

There are the large Hospitals at Indore, Ratlam, Jobat, Mandleshwar and there are Mobile Medical Units particularly in the Barwani and Ratlam area. The work of these Institutions is commendable. It was suggested in the course of our enquiry that the patients had perforce to attend prayer meetings or hear preachers by their bedside. The object of the Missions is admittedly the spread of Christian faith and no serious objections could be taken to such preaching in Christian Institutions; but we were given instances when admissions into the hospitals have been denied by the Mission and the evidence will be considered later. As regards Medical treatment, however, there was a consensus of opinion that it was better than elsewhere, even compared to Government Hospitals and Dispensaries.

Children's Homes

We had a complaint at Mandleshwar of a child being detained because her guardian could not pay for the expenses of her education and upbringing. Shankar, the father of the girl said that he was told by Miss Morson the Lady Missionary at Mandleshwar that he could not take the girl back since he had not paid for her expenses as promised. This was admitted by Miss Morson and to a question, what would happen to a child whose father failed to carry out his promises of payment of fees, Dr. Miss Gaikwad said it would be restored on payment of the sum due. Another complaint was made by Mangiya S/o Chhitar Balai at Mandleshwar that his minor brother Dama had been put under the care of Miss Morson along with another brother Arjun. The latter died; and he could not get any trace of the former; but that he had come to know that Dama had been converted to Christianity. We requested Miss Morson to enquire and let us have information regarding these children. These complaints appear to us to be genuine. We hope such cases are rare and that the missionaries will realise that detention of minors against the will of their guardians and their conversion is illegal and liable to be penalised. We have had the assurance of Miss Morson in her letter of 25th April, 1956 that more careful records would be kept in future in such cases. Appended are letters from Miss Morson and the Principal Mission School, Hatpipliya about these cases, which will show that these two cases are definitely of unjustifiable conversion.

Inducement and pressure in conversion

In the replies to the questionnaire as in the evidence before us the main grievance against the missionaries is of what was called "Psychological pressure" by inducement and other means. It is said that in all places particularly the Adiwasi tract, large sums of money and grain were supplied to needy persons but irrespective of whether they were Christians or otherwise; that medical relief which is satisfactory in the places where the Protestant Missions work and Educational facilities are also given as well as opportunities of service. These factors it is said contribute to a temptation to change religion. The detention of children is also mentioned. On behalf of the Missions it is admitted that help is given to the needy; that social service by way of education to raise the standard of the Backward Classes and medical relief and opportunity of service is given; but this is not with the desire to convert people; but only as a sacred duty enjoined by the Christian Faith which it is the desire of the Missions to propagate.

We are clear in the view that by themselves their activities cannot be said to be objectionable. We have, however, evidence which we have referred elsewhere that the impression among people from the talk and behaviour of the missionaries is that converts can get these temporal benefits on conversion alone. We have further evidence that even with knowledge of the fact that almost the whole lot of converts is Christian only in name but not in real life, and that mass conversions without adequate instructions is against the Mission creed, no action is taken against those responsible for the state of affairs and a legitimate inference can be raised that succour and service are intended only as a help to proselytisation.

We cannot call conversions for pure material gain fraudulent in the strict sense of the word; but in our view the preaching of any religion must be based on very strong spiritual and pure ethical foundations and conversions without strong faith, must be deprecated as being unspiritual and unethical.

At Raoti we had striking instances of mass conversions during famine years. Mustt. Aijanbai, one of the earliest converts and apparently an ardent propagandist of christianity told us the reasons for her conversion which can best be expressed in her own words:—

"भील क्षेत्र की भूमि पकती नहीं थी और हिन्दू संभालते नहीं, उस समय हमारे यहां अकाल पड़ा, खाना नहीं, कपड़ा नहीं, हिन्दुओं से सहायता मांगने पर घुत्कार दिया. मजदूरी ढूँढने पर मिलती नहीं थी, लकड़ी काटने पर सरकार पकड़ती थी जंगलवाले मारते पीटते थे, बड़ी हालत खराब थी इसलिये हमने पादरी को बुलाया ।

They asked the missionaries for help and were given it on a promise of conversion. The truth of this statement is evident from the Baptism

registers of the period which show a number of conversions daily such as would not appear if the conversions were on the basis of the faith of individuals.

A large number of villagers from nearby villages were questioned by us at Raoti. It appears from their statements that most of the converts have been reconverted.

At Chouma (Shajapur District) a number of persons were converted during an epidemic of Cholera. That such conversions were not real is apparent from the fact that almost all of them have since been reconverted by Swami Atmanand Bharti of the Arya Samaj. The converts examined by us said that they became Christians for the advantage of medical help. It is also significant that despite conversion the Balais and Chamars would not sit together at a dinner on the occasion of the wedding of the local pastor's daughter.

Rangla, Duda and Dharaji of Peepli ka Mal, moreover, gave evidence that when children from their families had gone to see the Church, they were baptised without the consent of their parents. Of these witnesses Dhara is a Christian. He took Duda's children to the Church and it is more than likely that he took the leading part in getting the children baptised. The Pastor Rev. Joseph was present when these witnesses made their statements but did not choose to controvert them. The case is one of conversion of minors which is, under the law in Madhya Bharat, punishable; and we hope these instances will not be repeated.

We have referred in course of the discussion of evidence to instances where admission to Hospitals was made conditional on conversion we have the word of the villagers against the statements of the missionaries; and it is difficult to believe one to the exclusion of the other. It is clear however, that there is a belief among the villagers that they get medical relief on conversion and this would be inducement if not pressure.

The cases of detention of children against payment of dues and the change of their names indicative of conversion are in our view instances of pressure and are much to be deprecated.

CHAPTER V

Mission Work

We have had no tangible evidence of any active anti-national propaganda by the missions themselves. In our first visit to Ratlam we were told of a speech by a missionary lady, Miss Mans at Kharwa, who said that America would soon rule over India; and that this matter had been reported to the Government. Shri R. N. Nagu, D. S. Police was examined by us and he said that there was an enquiry but the allegations remained unsubstantiated. There are however two facts which must be noticed. Rev. B. P. Barlo when asked how he interpreted the prayer "Tera Raj Ave" said the prayer was for Christian Raj on earth. The impression on the ignorant masses would be antinational indeed. The preacher, however, disclosed intelligence below par and his interpretation may be due to want of understanding. It is the duty of missions to see that no cause is given for such a misunderstanding. The other incident reported by Shri Shejwalkar at Gwalior is of some Goans who preferred Portuguese rule in Goa *because it was atleast Christian rule*. We cannot, however, connect the missions with this view.

There are however aspects of conversions which cannot be ignored. The political power which backed the missionaries, who were able to achieve ends not within the capacity of others has, though India is now independent, left a heritage, in the minds of the illiterate masses, of glamour associated with the foreign missionaries and their work. It is beyond doubt that the dominant appeal in conversion is not to the literate (classes) but to the person who can hope for little from his community but has hopes and expectations of rising in status and getting material benefits by conversion, and in the "Census of India, 1920" the Census Commissioner has said, "Christianity makes little practical appeal to the caste Hindu or to the Mohammadan and converts are drawn almost entirely from the lower classes of the Hindus and from aboriginal tribes." To the convert there is a feeling of elavation and of being superior to his erstwhile community whom he begins to despise and a serious rift is created in the National life. The foreign missionary is to the ignorant convert a demi God who caters to his needs and it is not surprising that the convert should have a greater love and affinity towards him and his creed than towards his own people and the country wherein he has had little chance of betterment in status, social, economic and political. Such a person, it has been observed, puts himself before his community and country. He is a Christian first and then an Indian. Speaking of the conditions in the Naga Tract, J. P. Mills in the "Census of India Reports" points out that the Naga puts his village before himself; but the convert puts himself, before his village and is loath to take part in the village". With such an

attitude of which we found some evidence in the course of our enquiry, the National integration of India after a long period of foreign rule may be in danger of being hampered.

The claim of missionaries is to conversion by faith alone this implies an appeal to the intellect and the heart. A normal result of such an appeal would be to bring the intellectuals of the country into the Christian fold; but in fact, the activities of the missions are almost entirely among the illiterate and backward classes and tribes and we were told that this is because these classes are more receptive and Christianity has a greater appeal to them. This supports the plea that the conversions are the direct out come of illiteracy, poverty and the absence of sympathy for the lot of the Harijans and tribal population.

P. Thomas in 'Christians and Christianity in India and Pakistan' summaries the result of Christianity under the British. (P. 203).

"A part from Christian influence which was every where felt under the British Rule in India, the numerical gains from a proselytizer's point of view were also considerable. By the end of the British period, the number of Christians in undivided India was computed at over 80,00,000 outnumbering the Sikhs by about 20,00,000."

Pakistan has only a negligible percentage of them after partition.

This impressive number of Christians would be in strong support of the work of the missions were it strictly correct. We, however, found that, barring the missionaries and the paid agents, few of the converts had even elementary knowledge of Christ and Christianity and that conversion had not affected their allegiance to the old creed or their daily life. It was frankly conceded by the Rev. R. M. Clark, General Secretary of U. C. C. Mission and other high missionaries that only a small percentage of converts were Christians in the true sense and that such conversions were not justified. It has been suggested in these circumstance, and plausibly, that the conversions are merely for the purpose of swelling the number of "Christians" and that in this there is a danger of the type facing the Government in Assam and Jharkhand.

But apart from this, we think it in the interest of the missions themselves that such conversion should not be countenanced.

In most of the centres visited by us we found the calibre of the preachers low; and that their zeal in proselytising people was inspired by the benefits they had. At one place (Atarsumbha) as will appear in detail later Rs. 300/- were given by the Dhar Mission Head Quarters for sinking a well for the benefit of the villagers. The local preacher had it sunk in his field and the villagers complained that he was claiming it exclusively. The preacher who is admittedly illiterate told us that he had

a promise from the mission of further help and occasional gifts of money. His novel explanation of the urge of conversions is:—

“हमारे बाप दादा पत्थर पर सिर पटक पटक कर मर गये, अब हम अच्छे हैं, अब मिलता है।” We are of the opinion that conversion in these circumstances can hardly be truly evangelical and bonafide. The basic causes of conversions appear to be chronic poverty, the curse of untouchability and the prospect of improvement in their conditions and in social status by conversion. Our view is fortified by the observations of Father Stephen Fuchs in his “The Children of Hari” (P. 226 & 227) where he says:—

“They (Balahis) thought that by baptism they would acquire a right to help and assistance from the “rich and charitable” missionaries, without however, intending to give up the practice of their traditional religion. The missionaries, on the other hand, were at first deceived by the professions of faith and, too busy with gathering in their rich harvest, neglected to give their converts a solid instruction in the tenets of the Christian religion and to demand from them that change of heart and of their ways of living which a conversion to Christianity implies. Satisfied with the financial help and social protection which they asked for and partly obtained, from the missionaries, the Balahis wanted nothing more. They proved very elusive and stubborn, when at a later date the missionaries tried to bring them up to the standard of full Christians.”

“Another reason for the difficulties that missionaries experience in the conversion of the Balahis is their strong dependence on the high caste land-owners and employers. It is natural that the Balahis look up to those who provide them with the means of their livelihood as their social superiors and expect guidance and direction from them in other aspects also. They particularly feel themselves bound to follow their example in religious practice”.

“No wonder, therefore, that the Christian Missions have made little headway among the Balahis inspite of promising initial successes. During the last ten years few new converts have been made by both Missions. For the missionaries now realise that to increase the numbers of their converts without strong insistence on a sincere inner conviction of the truth of Christianity was a mistake. So far only such Balahis have remained practising Christians as either went through a long training in Christian schools or are economically dependent on the Christian missionary institutions”.

CHAPTER VI

The Roman Catholic Mission

The diocese of Indore mass the following institutions in Madhya Bharat:—

1. 3 Schools teaching upto Matriculation at Mhow and Indore.
2. 1 Post Matriculation and Academic Training Institute at Palda.
3. 18 Primary Schools with 350 pupils.
4. 2 Nursing Homes, (Roberts and Kalyanmal) at Indore.
5. 1 Hospital at Dhani.
6. 8 Dispensaries.

In our itinerary the first Roman Catholic Centre we visited was Jhabua. The Roman Catholic Mission works in the District among the Adiwasis. Rev. Fr. Joachin Mocha told us that there were four centres under him viz., Jhabua, Eshagarh, Panchkui, and Gopalpura while Dungrapada and Thandla in the same district were under Ajmer and Indore. The oldest Institution was at Thandla since 1896.

The next place visited by us was Barwani where the Catholic mission work was started in 1922. There are centres under this mission of which the Rev. Fr. Wuellener is the Head with the Rev. Fr. Eckerman. At Barwani there is a Primary School with about 50 students and a hostel with 42 boarders of whom 30 are Christians; a dispensary under a Nurse where we were told 20 to 30 persons received treatment every day and were charged according to their capacity to pay but there is no record of patient or of the income and expenditure. At Brawani there is an Institution known as the "Big Bank" which we shall refer to later. At Chikhli (including Vedpuri, Panchpala and Jalkheda) there is a society which the Rev. Fr. Wuellener described as Co-operative—but it is not registered—with a capital of about ten thousand and membership, by one member stated to be, 10 to 15 and by another to be 140. There also is a dispensary. At Pendharnia there is a dispensary under a preacher-cum-teacher named Devdatta. At Barwani, Chikhli and Pendharnia we noticed some patent irregularities and brought these to the missionaries' notice. This apparently caused a feeling of resentment and the Rt. Rev. Bishop of Indore addressed a letter of protest to the Chairman of this Committee. When the Committee visited Palda and asked for information regarding the Post Matric Training Institute then the Rev. Father in charge said he had instructions not to give any information regarding it. He told us that we could see the Institution as friends but not as members of the Enquiry Committee and we had to leave the place without obtaining any information. Later at the places we visited, we were told that the orders of the Bishop of Indore were that no information

of any kind not even Baptismal Register, should be made available to us. Our findings on the activities of the Roman Church have perforce to be on the material available in our enquiries in the Jhabua and Barwani Districts and at Dhani.

Khurda Khurdi near Manpur was, in the days when Manpur was the seat of the British Political Agent, an important Catholic Centre but it now presents a scene of dilapidation and the few huts in the villages are occupied by tenants of land held by the Mission. They are all Christian converts and there is no active work by the Mission there now. The Mission is said to own about 200 acres of land which has been let out to Christian sub-tenants whose families came from Rajasthan and settled at Khurda-Khurdi mainly during the great famine of Samvat 1956.

JHABUA: Shri Nanalal master, Secretary of the District Congress Committee said that medical treatment and free education and Boarding were a temptation to conversion. He said that children were offered and retained as security for payment and this was not complained of in the past since even the Rulers of States and other authorities were behind the Mission. Kishan S/o Gambheer and Nadarkhan S/o Mehbubkhan, at Badi Sardi, students aged 12 and 13 came before us. Kishan said that he was told that his religion was not true religion and that he should embrace Christianity. Nadarkhan said that Christianity was taught in the School and he said the Christian prayer and not the Mohammadan prayer. Normally, one could take no exception to religious propaganda, but we feel strongly that children should not have religion forced on them.

Gulabchand of Ranapur says that he was betrothed to a Christian girl from Thandla. When the marriage day was fixed the Padri insisted that the bride-groom must embrace Christianity and he did. The ceremonies were performed in the Church and also in the Hindu form. This witness has been reconverted from Christianity with his wife and obviously this is an instance of conversion for marriage. Badia Bhil of Ranapur stated that at a 'Nukta' performed by him, the mission preachers came in the way of his castemen attending the ceremony. A preacher named Raisingh, he said urinated on the idol of Bhero; but no complaint was made by any one about this to the head of the mission or any other authority. No other witness however came in support of this allegation though, if true, it would have caused ferment in the Hindu Community and we think it unsafe to base a conclusion on the sole testimony of Badia.

Soor Singh, President of the Adiwasi Sewa Sangh and Kaluji Master, a converted Christian stated that the missionaries were anti-congress and that Kaluji was removed from service for joining the Congress. They further say that once an idol of "Mariam" the Mother was exhibited with a crown on the head and people were told that India would be under her

rule. Krishan Kant Sharma, the local Adiwasi Sewak referred in his statement to a prayer written on red cloth in the Church at Gopalpura, "Raj Aave Apka Hindusthan Me". These statements were not controverted. It may be that the writing in the Gopalpura Church is an innocent reproduction of the prayer for the Kingdom of God on the Earth; but the effect on the ignorant masses may be one of the domination not of Christ but Christians as is apparent from the statements of these witnesses; and the action against Kaluji for joining the Congress Creed gives food for thought.

Rev. Fr. Mocha said that people were attracted to the missionaries by their behaviour and service and timely aid. He expressed his belief that there could be no improvement unless a person became a Christian. He admitted that people were given information on politics to make them good citizens. All the activities of this mission are among the Adiwasis. One would wish that politics is dissociated from religion.

THANDLA: The Thandla Mission started work in 1931 at Thandla and Dungripada.

At Thandla there is a Boarding and School teaching upto the Eighth Class. There are about 140 boarders of all classes. Conversions, we were told, were made only after satisfaction that the persons were fit but even after conversion there was no change in their mode of life. Shri Mangilal Adiwasi Organiser put up before us a list of persons who gave themselves out to be Christians, but they were not accepted to be so by the missionaries.

Two incidents were deposed to by Shri Akramkhan viz., threats by the missionary to a School Teacher at Dhani. There was a Government Primary School there but there was a complaint against the teacher who was alleged to be addicted to drink and the school was closed and one opened at a near by village named Khajuri. The complaint of threats by the missionaries, said the witness, was brought to the notice of the Hon'ble Minister for Tribal Welfare and others. The other incident is regarding a convert George who was, it is said reconverted and named Jorsingh. He was beaten by the Rev. Fr. Naronha and a report of this was made to the Police and to Shri Bhuwankant Sharma. The latter handed the written complaint to the Adiwasi Pracharak and endorsed it to the Tehsildar but it was never sent with the result that no action was taken. The Rev. Fr. Naronha admitted having slapped Jorsingh because to a question asked, he gave a false answer, not befitting one who had adopted the Christian faith. The incident appeared to us to be personal and trivial but the dispute regarding the school points to an unhappy sentiment of rivalry.

The apathy of the Community to the activities of the missionaries is reflected in the statement of Shri Makna Bhai, Sarpanch of the Nyaya

Panchayat at Thandala. He did not want a rift in the community but when asked whether there was any conversion from his community within two or three years he said he had no knowledge. The Government Officials at Jhabua said that they had no complaints against the missionaries.

BARWANI: The Roman Catholic Mission here works wholly among the Adiwasis. The Rev. Fr. Wuellener said that the idea was to try and help the down-trodden. The villagers he said were "acceptable" and *there was a conviction in the educated classes that the mission would follow the Foreign Rule.* The number of conversions from 1947 to 1953 at this centre was according to Fr. Wuellener 15. He admitted that barring *ex facie* change of religion the converts showed no change and followed their old traditions and customs. During famine days some ten or fifteen persons were given loans.

Accounts of loans given at this Centre *prima facie* disclosed grave irregularities. In the first place the so called Banks at Barwani and Chikhlia could have no legal recognition as they are not registered. There were no proper Registers of members and it appeared that both these "Banks" were directly under the mission. Next the accounts were in some cases hopelessly incorrect. One instance noticed by us was of Hirku who was given a loan of Rs. 1,600/- on 11-2-53. On 31-12-53 Rs. 88/- were debited to the account as interest and Rs. 166/- credited towards payment and the balance shown was Rs. 1,522/-. There is then a credit entry of Rs. 240/- on 31st December, 1954 (actually the account was examined on 27-12-54) but notwithstanding this, the balance due from Hirku on that date is shown to be Rs. 1,603/-. How this figure was arrived at passes understanding. The receipt given to Hirku mentions Rs. 240/- as being towards interest. This works to a little over 15% while the rate at Barwani is according to Fr. Wuelner 6%. When this receipt was brought to his notice the explanation was, "I was very busy and worried. This is a repayment of loans and has been deducted from the Principal." The explanation we must say with regret does little credit to the person giving it particularly as he claims the mission of disseminating amongst the down trodden people, the creed of Truth.

Another instance is an account of Ghusai which was later split into two in the name of Nathia and Jugra. Nathia disclaimed knowledge of this debt and he said it may be a loan to his son who was a convert and it was admitted by Fr. Wuellener that the account was in the name of Nathia because his son opened it. The account discloses that there was an advance of Rs. 800 which according to Fr. Wuellener was a deposit taken back the same day; but the deposit is not entered and the account thus has been further debited by Rs. 800. A similar debit entry is found in the account of Riston S/o Dhanka Sastya of Warla. An ordinary

money lender would have found himself dubbed with a charge of dishonesty.

One significant fact admitted by Fr. Wuellener is that the repayment of this loan is out of a part of the debtor's land earmarked for that purpose.

At Chikhaliya which we visited on 28-12-54 conditions were still worse. One Master Raphel was incharge of the "Dispensary". There was no register of the stock of medicines nor of patients. He could not say what the drugs in the Dispensary were though they included potent poisons. Some bits of papers purporting to be accounts of the "Co-operative Bank" were shown to us with an Account Book. We found to our surprise that deposits in the Bank including a large sum put in by Fr. Wuellener himself carried interest at 12% P.A. and loans were advanced at Rs. 18½%. There was no balance in hand when we inspected the accounts and the explanation was that so great was the demand for loans that no sooner did money come in, it went out in form of loans. We were informed by the Fr. Wuellener that though Master Raphel actually issued the loans, the person who could give information was Master Joseph but he was not available. We requested that he may be sent to Indore with relevant papers but these were not made available to us.

After our enquiry at Barwani the Rt. Rev. Bishop of Indore wrote to the Chairman on 25th January, 1955, what he called an explanation and protest, (Copy appended) as regards the dispensation of medicine he said:—

"It is easy to prove by the results obtained during a number of years—which cannot be explained by mere chance that due to their work the mortality of the villages and villagers who have made use of their medicines has been much lower than that of others."

"About the so called Banks he said, "The Committee made out that such mutual aid societies or "Banks" have to be registered. Our legal Adviser, Advocate S. L. Garge, is still of the opinion that this is not the case.

We are not concerned with the advice said to have been given by the learned Advocate. We hold the view that in view of the provisions of the Money Lender's Act and the Co-operative Societies Act, in Madhya Bharat a license for money lending and Registration is necessary and in the interests of the Mission itself we brought this to the notice of the persons concerned, our view being that even religious and charitable Institutions have, when they do business, to follow the law. The Rt. Rev. Bishop questioned the power of the Committee to probe into accounts and said:—

"It will, therefore, here be only necessary to show that the banks have not been used as a means of inducing conversions, but as a means—a useful and successful means—to help Catholics. I may here restrict my remarks to the "Kheti Bank" since the "Small Bank" started and run by the people themselves only advances minor loans, such as the people can easily get, on similar terms, from money-lenders and thus cannot have been a means of making conversions."

The light way in which the highest dignitary of the Roman Church in Madhya Bharat has considered and protested against our bringing to their notice what we think are grave lapses on the part of the missionaries, be-speaks of an attitude hardly consistent with the high ideals of religion and social service. This complex was emphasised in the letter above referred to by the gratuitous slur on the Committee:—

"In the third place I feel obliged to register a strong protest against the attempt of the Committee to sow dissention and cause a cleavage where before there was unity and harmony." We do not know on what material the charge of attempt to cause a cleavage is based; and with a clear conscience we refute the charge as being without foundation."

But a passage in the same letter implies an admission that years of conversions have done little to raise the moral standard of the converts.

"It is well known fact that common people are often very much afraid of higher Government Officials even when they have to face only one of them and not the whole group as was the case with the Committee. This is even more so with aboriginals. In the case of the Bhilala area toured by the Committee, to this has to be added that it was the general talk and conviction that the Committee would come to take steps against the Christians. This added greatly to the feeling of nervousness which some Adiwasi converts felt. Under these circumstances, it is not surprising that in several cases *the result was that their minds ceased to function as Fr. Vaz rightly expressed it.* Some people know the answers quite well under normal circumstances. *A few even told lies to guard themselves against some lurking danger.*" (Copies of the correspondence are appended hereto).

In this connection, we should further refer to a letter from the Rt. Rev. Bishop of Indore to the Chairman of the Committee and his reply thereto (copies appended) without any comment beyond that the vague reference to "some grave mistakes by members of the Committee" is wholly unjustified. We could find nothing in the conduct of Shankar Kanungo to which exception could be taken. The letters above referred to and the replies will speak for themselves.

Dhani

This Mission is working since 1945; but before this, the Khurda Mission used to send priests for preaching. There is a hospital and a Boarding House with about 25 residents almost all free. The Mission spends about Rs. 6000 and makes payments for students reading in the Rajeshwar School at Mhow. The average number of conversions at this centre is five to eight from the Bhilalas and Bhils. The explanation given by Rev. Fr. Heit for working exclusively in this class of people is:—

“We do not work in other castes due to differences of castes. We have intention of working among Bhils because other spheres of castes differ. They resist to mix one another.....*I do not start the work among other castes because if we have Balai converts the Bhils resist to mix with them. In prayer the Bhils will never allow the Balais to accompany them.I shall not accept a person who requests for conversion and expresses his readiness and willingness for it. I shall ask him to wait because of the possible resistance from his caste fellows and Hindu community.*”

The fact that even after conversion a Bhil will not associate with a Balai convert even in prayer tells his own tale and leave an impression that such conversions are not by acceptance of the doctrine of Christianity but for material gains.

Small loans are given by Rev. Fr. Heit and some money appeared to have been advanced to the “Masters” (Indian Preachers).

The total expenditure at this Mission Centre is, we were told Rs. 32 to 35 thousand.

In the Baptismal Register Entry No. 141 describes Dayashil S/o Dansingh aged 3 years as a Bhil though he is said to be child of Christian parents. Entry No. 157 shows conversion of a child aged 10 years and several other entries of minors aged 12 years. Entries 170 and 171 of Lakhai and Khokaria do not give the parantage. Entry No. 186 dated 13-2-1949 refers to Puniadev aged 12 years whose father Sambhu is still a Bhil and mother is a Catholic. Entry No. 187 Badri's father is a Bhil and the mother is dead. Entry No. 253 Sukri aged 18 years was baptised on 31-10-54 and on the same day she was married. The conversion of minors is unjustified and improper and even opposed to Law. Sukri's conversion appears *prima facie* for matrimony.

The villagers whom we examined at Dhani said that they had assurances of being supplied with cloth, medicines, money and service, as inducement to conversion. Nagaria Bhil had stood surety for a loan of Rs. 200 given by the missionary to his father for his marriage. The loan was discharged from the earnings of work done for the mission. Some

four or five persons were converted but there was a Panchayat wherein they were reconverted to Hinduism. Since then they were denied medical facilities at Dhani.

Shri Jhabulal Nirbhaisingh a Catholic Preacher made a statement before us. He is a Post-Master getting Rs. 31 p.m. from the Government and the Mission according to his statement pays him Rs. 66 p.m. He has, however, no programme for preaching and says he only speaks of good things when people meet. He says he also does Hindu propaganda in that he points out the "Mistakes" in that religion. We do not approve of this flippant preaching by a paid preacher.

We have nothing before us to doubt the bonafides of the statements of the villagers who came before us. On their statements the Dhani Hospital is not for pure service but for an end, viz. to show that in the tract the Christians are definitely at an advantage which others could hope to get by conversion, and the work at the dispensaries is a show of service to humanity. The absence of registers of patients at these places makes it impossible to verify the results of this service; and we are clear in the view that we cannot judge of it only by the ipse dixit of the Rt. Rev. Bishop of Indore that the mortality of villages and villagers who have made use of their medicines has been much lower than that of others.

GWALIOR: (Lashkar) has a Roman Catholic Church looked after by Rev. Fr. Roger now under Jhansi Centre. The activity of the Mission is mainly in the Christian Community which according to Rev. Father Roger is about 300 individuals.

The Baptismal Register contains several irregularities. Entry No. 31, showed the death of an infant baptised. The Child is shown as having died on 23-3-1938 and buried according to missionaries on 20-3-1938. One Alphonso (Bansiram) was baptised and confirmed on 11-3-51 and he married a Christian girl named Margret on 23-5-51. Walter was born in 1926 and baptised on 12-4-52. He was married to one Nistra on 11-6-1952 after her baptism on 10-6-52.

Shri Ghule, M.L.A., very rightly told us that one of the chief incentives for Harijans to seek conversion was that they found a rise in their social status and whereas they as Hindus were looked down upon as untouchables they found themselves better treated on conversion and then was expected in them of help from the Christians.

Shri Shejvalkar, Advocate, had no direct knowledge of missionary activities; but mentioned an instance of some Goanese Indians when they were asked about the Goan situation they said that Portuguese Government was better than the Indian Government *because it was Christian*. This attitude is typical of the superiority complex created in the minds of

converts and leanings towards Christian Powers. This is, however, a solitary instance brought to our notice.

An instance of abduction of a woman by a mission servant cited before us must be considered to be a personal matter.



CHAPTER VII

Protestant Missions

published by the National Christian Council of India six organisations at
There are, according to the Christian Hand-Book of India 1954-55,
work in Madhya Bharat, they are:—

1. Canadian Presbyterian Mission.
2. Church of India, Pakistan, Burma and Ceylon.
3. Methodist Missionary Society.
4. The Evangelical Alliance Mission.
5. United Church of Canada Mission.
6. United Church of Northern India.

According to the Census of 1951, the Christian population of Madhya Bharat was 10,947 out of the total of 79,54,154.

There are well kept Hospitals and educational institutions and hostels at several important centres. The hostel conditions in villages leave much to be desired. The facilities and treatment given in the Medical Institution have made them popular.

The Evangelical work except for camps in villages is mostly in the hands of Indian Pastors who with a very few exceptions appear to be prompted by the zeal of proselytism rather than true evangelical work. About conversions, the Rev. MacDonald said with commendable frankness "Only one to five per cent people understand and follow Christian religion. There has been mass conversion and we have no sufficient staff to teach them. Personally I am against mass conversions. They are improper. He also expressed the view that action ought to be taken against a convert who follows old rites and traditions."

The Rev. Dr. R. M. Clark, General Secretary of the United Church of Canada, Mission was equally frank about mass conversions. When asked about mass conversions and the ignorance on part of converts of the tenets of Christianity he said "From a true Christian point of view such things are not desirable."

The process of accepting a person into the Christian faith according to the U. C. C. is impeccable if strictly followed. The Rev. Dr. R. M. Clark told us that the clear instructions of the Church are that every person seeking baptism must, make a clear declaration that he accepts the Christian religion, and have sincere faith in Christ. A person has to undergo instruction after which he appears before a body of responsible persons—the Session—which decides whether he is ready for baptism, but the number of mass conversions and the admission that only a very small percentage of converts follow truly the Christian doctrine indicates

laxity in practice in the matter of admission of Non-Christians into the Christian fold. In fact, Rev. Dandel and Rev. P. Joseph the pastors at Agar and Raoti asserted that they had been authorised by their Church to make mass conversions. This impression on the pastors was observed by us at other centres too.

The Baptismal registers if properly maintained would afford proof of conversions, but at all the places where such registers were examined by us there was internal evidence of their being irregular. Raoti in the Ratlam District had about the largest number of converts. The condition of the register would be clear from an extract appended herewith. The period from 1937 to 1939 appears to have been here one of hectic activity and there were mass conversions in village after village during these years of severe famine. Instances could be multiplied by reference to the registers at other places but we consider it unnecessary to append copies of them to this report and shall give only a few instances.

At Nandgaon (Nimar District) we examined Rev. B. P. Barlow on the register of Baptism. It begins on 16-6-1922. The entry on the next page is dated 7-2-1929. Then follows an entry dated 5-2-31 and thereafter 27-2-1920. After 8-2-1931 there are indiscriminate entries. Some of the entries do not bear the signature of the person giving the Baptism. Rev. Barlow's explanation for the omission of his own signature was that he was in a hurry then. This register purports to have been examined by the Rev. Netram in 1950. The examination appears under the circumstances to have been superficial. We would earnestly desire that the Missions closely scrutinise the registers.

We have made a comment on the calibre and capacity of the preachers. Rev. Barlow furnishes an instance of this. When asked the implications of the prayer for God's Kingdom on Earth he said जब मैं प्रार्थना करता हूँ, तो तेरा राज आवे का मतलब यह है कि आज संसार में ईसाई धार्मिक राज नहीं है इसलिये ईसाई राज आवे। (when I pray the meaning of "Thy Kingdom on Earth" is that in the world there is no Kingdom having the Christian Religion. Therefore let a Christian Raj come). Such interpretation and dissemination of it to the illiterate and ignorant masses is an evil which is likely to lead to the criticism that there are anti-national political motives behind missionary work.

Bheelibai W/o Bhilia came before us as an ardent Christian and denied having dinners with Balais. She was however belied by her own son and eventually admitted that she joined in the Hindu "Gangaur".

Fattoo, a Non-Christian, said he had sought admission into Mandleshwar Hostel but was told that it was for Christians only.

Kishanlal S/o Fakira, a convert said that he with others had taken

a loan of Rs. 800 from the Mission for distribution to Christians during famine.

At Khargone Shri Vallabhdas M. L. A., told us that in July 1954, the Mission Preachers at Bhikangaon said that Hinduism had trodden people down and Christianity would lift them. He spoke of a doctor at Zirniya who treated Adiwasis only if they were Christians. He further spoke of his tour during Election and said he was told of children of tender years having been converted. He had, however, no personal knowledge. Munglal Arya objected to conversions by allurement, but could not give any concrete instance of conversion, or the number of the persons converted. He admitted the propaganda by the Local Arya Samaj that converts would not have the benefits of Scholarship or service given by the Government to Harijans. With this propaganda for re-conversion, one could say Munglal's evidence is of a pot calling the kettle back. In absence of concrete instances the evidence loses much of its value.

At Umariya Pastor P. Joshi said that converts followed their old customs and mode of worship though they had been converted. Once Shama Bhai said he became a Christian because he saw greater light in that religion; but that he still worshipped his old Gods. His wife who was blind was treated free at the Missionary Hospital at Mandleshwar and later he embraced Christianity.

Gappya Kalu said that the Rev. Buchanan and Miss Morson once visited the village Umariya when his son was seriously ill and said that the boy would be treated at Mandleshwar Hospital if they become Christians and not otherwise. Miss Morson on being asked to explain denied it; but it shows the impression on the minds of people.

Lachaman said that his brother named Dagru was ill and had to be taken to the Hospital at Mandleshwar. His name and that of his brother and brother's wife were taken down. The local preachers pointed out from the Baptismal register that Lachman's wife Kali and son Hariya were baptised. This was stoutly denied by Lachman and Hariya. Considering the ignorance of the people and their continued devotion to their former religion notwithstanding conversion, we are inclined to think these conversions were only for getting temporary medical benefits.

The Baptismal Register at Padlia was unsatisfactory. Pastor David Koria could not satisfactorily explain some of the entries, and in one instance his explanation was not consistent with truth. He was asked if the Mission or he gave monetary help; and he denied having given any. Unfortunately for him a slip of paper came out of the Baptismal Register which showed his having obtained from a shop-keeper by debit to his own account an umbrella and other articles for the bearer of the slip.

He, however, did not know the name or residence of the person he had obliged. It is hard to believe the Pastor's statement that in his monetary condition he gave out monetary help to people without a record of such help. Pastor Koria, however, admitted that converts were Christians only in name. यह नाम मात्र के ईसाई हैं और सारे निमाड़ में यही होता है।

The truth of this apart from the statements before us was corroborated by the converts wearing necklaces of "Tulsi" and having other patent marks of their old creed.

Dr. Buchanan, the Superintendent Dhar area said with reference to the work of the Missions:—

"The aim of the Missions is to establish Christian Church in India and the object is to spread Christianity, of course, out of conviction. Service is secondary thing. First is the Church and then all which the religion teaches. The Preachers have low understanding because they are from *low understanding and poorer classes*. We do agree with the statement that there may be Christians who may have left the Christian religion and may be on the roll of Baptism Register."

Unlike Dr. Buchanan who admitted that there may be converts who do not know the real meaning of Christianity, Pastor U. K. Prasad of Dhar stoutly repelled the suggestion that converts did not understand Christianity.

Asked about the statement Sekadia of Atarsumbha Dr. Buchanan said "My opinion is that this is not the proper way of Christian religion".

At Ujjain too we were told by Miss Kilpatrick and Mrs. Dobson (the wife of the Missionary incharge) that Mass Baptism was contrary to their faith. Of the conversion at Dhabla and Agar by Rev. Dr. Pannalal and Rev. Dr. Dandel, Miss Kilpatrick said:—

"Dhabla has nothing to do with our Mission."

"Mass movements are not permitted and Rev. Dr. Dandel is not recognised as a Doctor by the Mission. He has no appropriate qualifications."

Kharwa is an important centre. Here too the Register of Baptism was not regular and it was not possible to separate cases of conversions of Non-Christians minors from those of Christian born children.

Dr. Kanara and Mrs. Kanara (Mahidpur) said, "we like that persons come with families to embrace Christianity. We baptise the wife and children. and it may be correctly inferred that they are ignorant and baptism made on the responsibility of the man but the man teaches them after baptism."

In view of Dr. Kanara's own statement that if a person comes to him for conversion without understanding the religion he would not baptise him because it would not be a true conversion—the wholesale baptism of a person with his ignorant wife and children cannot be justified.

The conditions above discussed also obtained at Mandsaur, Sitamau, Neemuch and other places.

At Mandleshwar as stated elsewhere we had instances of minors being detained for non-payment of fees and other dues. Miss Morson has written in answer to our demand for explanation that this action on part of the mission is improper. We had only two instances before us. We hope there are not many such, and that there will be none in future of such pressure.

The evidence of villages discussed above is typical of the whole and it is unnecessary for the purpose of our enquiry to consider every witness in detail. What we have said above would apply to converts at other places. The Arya Samaj claims to have performed "Shuddhi" (Reconversion) at many places and generally speaking the conversions we found were not out of a conviction of faith. It was apparent to us that mostly people saw material benefits in conversions at least for appearances—the pastors at several places told us that in their presence the converts said they were Christians but directly their back was turned they said they were still adhering to the old caste. The heads of the Mission have not taken notice of such conversions on lapses of converts.

We would, however, refer to the statements of some witnesses bearing on the questions before us.

At Mandsaur—Shri Shyamsingh, Sugarcane Development Officer, born a Christian said that he made a comparative study of Christianity and Hinduism and the Arya Samaj impressed him as giving the true light, and in the result he got converted to Hinduism five years ago. He says he had worked among missionaries and his view is that conversions ought to be stopped as they were utilised for the political intents of the governments to which the missions belong. He said, however, that missionaries used fair means for conversion helping people with money, medicines and clothes.

Shri Govindsingh of Sitamau told us that by conviction he embraced Christianity in 1936 but then he thought it was wrong. It was in his words only labeling a bottle. He is an atheist now. He expressed his faith, "I am God or there is no God" but he reveres Buddha and Christ as Heroes.

The evidence of this witness would have been of considerable importance because of his education and social status were indicative of clarity of thought and steadiness of ideas. He admits that he has abandoned Christianity; and about conversions, we would quote his own words:—

"मिशनरीज़ गरीबों को मदद देते हैं," यह सहानुभूति का वातावरण बनाते हैं और लोग उनके शिकार बनते हैं। बालकों का ईसाईयत में धर्म परिवर्तन में उनमें मनुष्यता पैदा करने की

दृष्टि से अच्छा समझता हूँ । मैं एवरेज शिक्षित भारतीय ईसाई को अन्य धर्मावलंबियों से अच्छा समझता हूँ । मैंने उन्हें ज्यादा आनेस्ट पाया हूँ किश्चियन मिशनस् में बहुत से बदमाश भी होते हैं” सत्य की परिभाषा हर एक के लिये अलग अलग है, “गरीब लोग पैसे के कारण ईसाई बनते हैं । ”

Shri Govindsingh's evidence has, however, little weight since it is confused. He considers an average Christian convert better than others; but likewise says there are many in the Missions who are 'Badmash'. His plea for conversion of minors is absurd in view of what has been said even great Christian divines and others of India's culture all along. His view that Truth is relative and the conception of it differs from individual to individual cannot commend itself to a rational thinker; and his statement that the missionaries create an atmosphere of sympathy of which people become victims 'Shikar' is inconsistent with the reverence he claims to have for missionaries and to some extent supports the charge of Inducement.

The statement of Gheesa S/o Parthu Balai of Susner is that Kshatriyas threatened the community with violence. A foreign missionary came and promised all kinds of help against the oppression by Kshatriyas.

Mansaram of Susner was baptised by Rev. Dandel without instruction. He had a grievance that notwithstanding the conversion, Rev. Dandel would not have even a cup of tea with him.

The register of Baptism at Jaora showed the conversion,, on 10-4-1955 of Mustt. Sita W/o Pannalal aged 24 with her three children. Pannalal is a teacher appointed by the mission at a night school at Mandla about 18 miles from Jaora. Rev. J. Parihar told us that minors could not be converted without the father's consent; but he could not produce a written consent at Pannalal. It was admitted that Pannalal had not been converted, till 30-9-55 when we visited Jaora. Rev. Parihar said that Pannalal had two month's training at Rasalपुरा and had been recommended by the 'Session' and is himself anxious to be baptised. He comes every month to Jaora and the explanation given by Rev. Parihar for his not being baptised though his wife and minor children have been, is to say the least, flippant. He said "It is my pleasure to baptise a man whenever I like. It is my duty to baptise a man when he is ready and has got the 'Sessions' permission. I would baptise him on a special occasion. There is no reason for this. As far as possible I shall ask him to wait." This is surprising since if Rev. Parihar is honest to his faith, there is no reason why there should be any obstacle between Pannalal and the Saviour. We have reason to think that the conversion of Pannalal's wife and children is not an honest conversion.

The irresistible conclusion from the evidence before us is that though the Christian doctrine and the policy of the Missions demand

that there should be instruction in the tenets of the religion before conversion, there has been in actual practice a departure from the principle both by foreign and Indian Missionaries with the result that only a negligible percentage of converts are real Christians.

We have referred before to the charges made by Roman Catholic Missionaries against Government Officials and others harrassing Christians and Christian Missionaries. A like complaint was made at Mandleshwar by Rev. D. Wayling and Miss Morson and in support of it an order purporting to be from the Divisional Forest Officer to one Gopal Khallasi was put before us. It was formally certified by the Rev. D. Wayling and since we thought it desirable to have an enquiry made about the genuineness of the said order, we had photographic copies made and sent one to the Government, another to the Mission and a third to the Collector Nimar and fourth to the Chief Conservator of Forests, the latter two replied that no such order had been made. The paper put up before us appears on the face of it not genuine and Miss Morson's explanation is to be found in her letter of 28/2/56 in which she says:—

“In reply to your letter of February 20th I fear I cannot help you much. I only know that Gopal brought the letter in question to show to me. I read it and handed it back to him. Angered at the injustice being done to him he tore the letter to pieces which I afterwards very labouriously fitted together.”

The falsity of the document points to an undesirable propaganda by some interested persons against Government Officials. We would suggest as we have done in our letter No. 838/55-56 dated 28th February, 1956 that the Government should have an enquiry made in the matter to find out who is guilty.

CHAPTER VIII

Reaction to Missionary Propaganda

The general reaction of the intelligentsia we think finds expression in a letter from Rajkumari Amritkaur to Mahatma Gandhi reproduced in the 'Harijan' of 30th January, 1937. She says:—

"I am of opinion that the missionary with the best intention in the world—for we must credit him with honesty of purpose—has wronged Indian Christians in more ways than one. Many converts here have been denationalised e.g. even their names have been changed in many instances to those of Europeans; they have been told that there is no true light to be found in the religion of their forefathers. The ancient scriptures of their ancestors are a closed book to them. They have had implanted in them a psychology of fear in regard to their Non-Christian brothers.....".

"At the same time, while there has been no conscious effort to purge the Indian Church of the taint of untouchability that exists within its own doors, the untouchability that exists in Hinduism has been exploited to the extent of attempted mass and wholesale conversions to so-called Christianity of the Depressed Classes. I say so-called Christianity advisedly, because I know that not one of these poor people to whom I have spoken—and I have spoken to many—has been able to tell me anything of the spiritual implications of his change of faith. That he is equally ignorant of the faith of his forefathers and has been sadly neglected by his own community, does not seem to me ample or any reason for transplanting to an alien soil where he can find no root."

In the statements before us of persons other than Christians we observed several shades of opinion regarding the activities of the missionaries in Madhya Bharat. It was generally admitted that their spirit of service was undeniable; but the motive behind it was proselytisation. Now service to humanity can well be considered to be a part of religion and religious propaganda based on service cannot be objected to, unless there is something therein which is opposed to law or morality. It is for such as are votaries of any faith to emulate the spirit of service to humanity which is enjoined by all religions rather than criticism, a motive which is not by itself objectionable. We were told that the missions have money and other means by which they can reach people in the interior whereas Hindus and others in India lack them. This may be very true; but we are emphatically of opinion that a true missionary spirit in these communities with a will to do the duty their religion enjoins will find a way.

Another objection was to the comparison of Hindu Gods with Christ. Shri Babulal Toli of Alirajpur said that the Christian preachers extolled

Christ and by contrast pointed to failings in Rama and Krishna. He was asked whether sections of the Hindu Communities did the same; and his reply was that he did not object to Indians but to people from foreign countries speaking in derogation of Hindu Gods and idolatry. Under the Constitution of India freedom of speech and religion is guaranteed and no exception can be taken to criticism bonafide and within limits of law i.e. when there is no hatred, contempt or ridicule in the comments.

We were told that "psychological pressure" was brought on the ignorant masses by the help given in cash and kind and by the provision of amenities. In the days of famine, Shri Babulal told us, cash and grain were freely distributed by Missionaries who went into distant villages for the purpose. He said that the Government and the Congress party provided adequate facilities but even then villagers sought help from the missionaries. This indicated *prima facie* prejudice in the mind of this witness which was confirmed by the statement of the President of the Tahsil Congress that were it not for the help given by the missionaries, there would have been many deaths from starvation. Shri Babulal also said that the missionaries had incited people not to pay revenue and taxes; but this was found to be incorrect on the statements of the Tahsildar and the Adiwasli Organiser that it was the Socialist Party and not the Missionaries that was responsible for the campaign.

It was faintly suggested by a few that the Sanatan Dharma was the only one which should be adopted by Bharat. In face of the Constitution of India adopted by her people this suggestion must be left out of consideration. We are of opinion that religions could go together without conflict and evolve a culture suited to the times.

In the words of Mahatma Gandhi (Harijan dated 30-1-1937):—

"The different religions are beautiful flowers from the same garden, or they are branches of the same majestic tree. Therefore, they are equally true, though being received and interpreted through human instruments equally imperfect. It is impossible for me to reconcile myself to the idea of conversion, after the style that goes on in India and elsewhere today. It is an error which is perhaps the greatest impediment to the world's progress towards peace."

We are of opinion that there must be a thorough heart searching in the Non-Christian Communities and particularly the Hindus for finding out the reasons for the tendency of the ignorant masses to quit their fold. Intolerance and apathy towards the lot of the masses must disappear and a truly human approach made to arrive at a solution; and a strong effort must be made by the Government and the people to raise the intellectual, moral and social standards of the backward classes.

EXPENDITURE ON THE MISSION WORK & THE SOURCES OF MEETING IT

The information regarding the finances of the Mission had to be gathered from the figures supplied by the Missions. It is not our concern to scrutinise them save for ascertaining whether monies are improperly used for proselytisation. The accounts of Protestant U. C. C. Mission were shown to us at Dhar and we were greatly impressed by the system of their maintenance. Simple and yet efficient, it is controlled by Miss Martin with the help of only one Accountant.

It is, however, clear from the evidence before us that there are private contributions which are not required to be entered in the accounts. They are in the form of gifts—local and foreign earmarked for certain purposes. The accounts show the magnitude of the work which is being done by the Missions, but the nature of it must be judged not purely on the accounts but by other evidence.

A statement of the Income and Expenditure of the Missions as supplied to us are appended at the end of the report.

CONCLUSIONS

As a result of our enquiry we find:—

1. That conversions are almost wholly from the Adiwasies in the Tribal area, and from Scheduled Castes in other areas. In the Southern parts of Madhya Bharat, the conversions mostly are from the Balai Community, which has the burden of "Begar" (Compulsory Service) and the oppressions of Jagirdars and Land-holders.

2. That the conversions are mainly due to extreme poverty, illiteracy and ignorance of the Scheduled Castes & Tribes. With the petrified ideas of castes and attitude of the Caste Hindus to the Harijans, who were looked down upon as no better than lepers, the benefits by way of social status and betterment of economic conditions naturally provide an allurements for conversion.

3. That there have been mass conversions which admittedly are improper. So too conversion of families including minor children even though such minors have no instruction in religion.

4. That the village preachers have little education and it is not the evangelist spirit but the prospect of material gains that mainly rules their actions.

5. That the converts have merely the stamp of Christianity in name and save those attached to the Mission, few of them if at all give up

their adherence to their old religion and social customs; and have little knowledge of Christ or Christianity.

Recommendations

The immediate need is for the spread of literacy and upgrading of the social and economic status of the classes from which the converts are mainly drawn. So that they may act with a full consciousness of what they do. While the Government must be congratulated for taking legal and economic measures for the betterment of these classes, we doubt if the full benefit goes to those whom it is intended. There is, in our view, need for greater vigilance on the work done by the Government agency and for greater sense of duty for its own sake on the part of the workers, so that the goal may be reached soon.

Mere Government help we feel would be of little avail unless society is alive to its own duties in this regard. It is true that the intelligentsia and the Caste Hindus are now waking to a realisation that the strength of the nation depends on greater unity by closer association of all citizens on a footing of equality and that bars like caste by birth must be removed and merit be the foundation of social status; but in our view the efforts in this direction must be intensified not by mere platform speeches and platitudes but by a direct contact with the millions of neglected people of the villages in the true spirit of religion-sympathy and love; and strong effort directed to the removal of the inferiority complex ingrained in them by centuries of servitude.

We recommend that conversions from one faith to another should be duly registered in the Office of the Collector of the District or some other Office on a prior notice of the intended conversion or on an application and affidavit of the convert and the priest solemnising the conversion within a month of his conversion. Some of the members of the Committee are of the opinion that a month's notice should be given of an intended conversions. At present the only means of ascertaining the conversions are the registers of Baptisms maintained at Missionary Centres and these as will appear from the body of our report, are not satisfactorily maintained.

The retention in the Register of Baptism of persons who do not adhere to their ostensibly adopted religion, is in our view improper and we would earnestly suggest to the Mission that the Registers may be revised in view of their avowal that conversions should be on the basis of faith and faith alone. We would refer to the statement of Dr. McNicol and Shri Cumarswamy quoted by Rolland Allen in the "The Spontaneous Expansion of the Church." (Second Edition Page 29).

"A hindrance to the Self-Realisation of the Indian Church that some atleast of her leaders feel is.....the downward pull of the mass

movements as these pour out year by year ignorant multitudes into the Church," (Dr. McNicol).

"There are many Indian Christian leaders of repute who look upon the new movement with alarm and urge that the missions far from giving countenance to it should discourage it with all their power." (Shri Cumarswamy).

We would lay emphasis on the illegality of conversion of minors and its impropriety even on the assent of their guardians. It is possible to give education to a deserted or abandoned child in the real spirit of social service even in a Christian Institution and in a Christian atmosphere without conversion till after its majority when it could bring a conscious and intelligent mind to bear on the acceptance of the faith. We would incidently mention that there is a law in Madhya Bharat penalising the conversion of minors.

It will be proper for Missions to impress upon the minds of their village preachers that mass movement and mass conversions are against the mission creed and visit with a strong hand all departure from the principle. Mass movement may, we fear, sterilise the Church and dim its glory.

The Independence of India and the Constitution adopted for her by the People guarantees equality of opportunity and freedom of Religion to all her citizens and a new era has dawned in which one may well hope to see all religions and creeds marching hand in hand on the path of faith and love towards the betterment of the world. With this hope and prayer we conclude our report.

M. B. REGE
Chairman,
Christian Missions Enquiry Committee,
Madhya Bharat, Indore.

R. K. YARDAY
DEVISINGH
4-5-56.

हीरालाल शर्मा
S. B. MANDLOI
4-5-56.

सीताराम साधौ



सत्यमेव जयते

ANNEXURES

1. Statement showing names of places visited by the Committee.
2. Statement showing the number of persons examined by the Committee.
3. The Questionnaires in English and Hindi issued by the Committee.
4. Statement showing Income and Expenditure on the Mission work.
5. True copies of the letter :—
 - (i) Miss B. Q. Morson (Two letters).
 - (ii) Miss Brown, Hatpipliya (One letter).
 - (iii) Bishop of Indore (Two letters).
 - (iv) Reply to the Bishop of Indore (Two letters).
6. Copy of Baptismal Register at Raoti for the year 1937 and 1939.





सत्यमेव जयते

**THE CHRISTIAN MISSIONARIES ENQUIRY COMMITTEE HAS
VISITED THE FOLLOWING PLACES IN MADHYA BHARAT**

S. No.	District	Places visited	Remark
1.	Dewas	1. Dewas	Visited once
		2. Hatpipliya	" Twice
2.	Dhar	1. Atarumbha	" Once
		2. Dhamnod	" Twice
		3. Dhani	" "
		4. Dhar	" "
		5. Dharampuri	" Once
		6. Sankota	" "
3.	Guna	1. Guna	" "
		2. Ishgarh	" "
4.	Gwalior	1. Gwalior	" "
5.	Indore	1. Indore	Head Quarter
		2. Khurdakhurdi	Visited once
		3. Rasalpura	" "
6.	Jhabua	1. Aamkut	" "
		2. Alirajpur	" "
		3. Badisardi	" "
		4. Eshgarh	" "
		5. Jhabua	" Twice
		& Gopalpura	Once
		6. Jobat	" "
		7. Thandla	" "
7.	Mandsaur	1. Mandsaur	" "
		2. Neemuch	" "
		3. Sitamau	" "
8.	Nimad	1. Balkhad	" "
		& Khalghat	" "
		2. Barwaha	" "
		3. Barwani	" Twice
		& Dhamnoi	Once
		4. Chikhaliya	" "
		5. Khargone	" "
		6. Mandleshwar	" Twice
		7. Nandgaon	Once.
		8. Padliya	" "
		9. Pendharniya	" "
		& Salikalam	" "
		10. Sendhwa	" "

S. N.	DISTRICT	PLACES VISITED	REMARK
		11. Sirlai	Visited once
		12. Umariya	Visited „
9.	Ratlam	1. Jaora	„ „
		2. Mahidpur Rd.	„ „
		3. Ratlam	„ Twice
		4. Raoti St. & Village	„ „
		5. Kharwa	„ „
10.	Shajapur	1. Agar	„ Twice
		2. Bercha St.	„ Once
		3. Choma & Sagadiya	„ Twice
		4. Nalkheda	„ Once
		5. Shajapur	„ „
		6. Susner	„ Twice
11.	Shivpuri	1. Shivpuri	„ Once
12.	Ujjain	1. Dhabla	„ Once
		2. Jharda	„ „
		3. Mahidpur	„ „
		4. Tarana	„ „
		5. Ujjain	„ Twice

Thus the Committee has visited 59 places in connection with the enquiry work.

सत्यमेव जयते

**CHRISTIAN MISSIONARIES ENQUIRY COMMITTEE'S STATEMENT
SHOWING NAMES OF PLACES AND NUMBER OF
PERSONS WITNESSED**

S. No.	District	Places	No. of witnesses	Total
1.	Dewas	1. Dewas	6	13
		2. Hatpipliya	7	
2.	Dhar	1. Atarsumbha	7	38
		2. Dhamnod	4	
		3. Dhani	5	
		4. Dhar	12	
		5. Dharampuri	4	
		6. Sankota	6	
3.	Guna	1. Guna	9	21
		2. Ishgarh	12	
4.	Gwalior	1. Gwalior	16	16
5.	Indore	1. Indore	15	37
		2. Khurdakhurdi	8	
		3. Rasalpura	14	
6.	Jhabua	1. Aamkut	6	66
		2. Alirajpur	11	
		3. Badisardi	5	
		4. Eshgarh	2	
		5. Jhabua & Gopalpura	18/1	
		6. Jobat	10	
		7. Thandla	13	
7.	Mandsaur	1. Mandsaur	14	45
		2. Neemuch	13	
		3. Sitamau	18	
8.	Nimad	1. Balkhad & Khalghat	13/1	
		2. Barwaha	2	
		3. Barwani & Dhamnoi	23	
		4. Chikhaliya	8	
		5. Khargone	8	
		6. Mandleshwar	18	
		7. Nandgaon	4	
		8. Padliya	8	

S. No.	District	Places	No. of witnesses	Total
		9. Pendharniya & Salikala	9	
		10. Sendhwa	8	
		11. Sirjai	7	
		12. Umaria	10	118
9.	Ratlam	1. Jaora		
		2. Mahidpur Road	14	
		3. Ratlam	25	
		4. Raoti & Raoti St.	71	
		5. Kharwa	6	120
10.	Shajapur	1. Agar	12	
		2. Berchha St.	1	
		3. Choma & Sagaria	20	
		4. Nalkheda	7	
		5. Shajapur	10	
		6. Susner	10	60
11.	Shivpuri	1. Shivpuri	16	
12.	Ujjain	1. Dhabla	6	
		2. Jharda	7	
		3. Mahidpur	6	
		4. Tarana	3	
		5. Ujjain	13	35
			586	586

Enquiries were made from many others who were present but such statements as were identical with those recorded were not formally recorded.

QUESTIONNAIRE FOR THE INQUIRY INTO THE WORKING OF THE CHRISTIAN MISSIONS IN MADHYA BHARAT

Reply to the following questions will be treated confidential, with an assurance from the Government that no action will be taken in respect of the statement made.

A. INTRODUCTION:—

1. (I) Since when are Christian Missions working in your district?
(II) At what places are these Missions working?
2. (I) What is the strength of the Missionaries at Centres you know of? Please name such Centres and the strength at each Centre.
(II) How many of such Missions are Madhya Bharat Locals?
(III) How many of them are Indian Nationals?
(IV) How many of them are Foreign Missionaries?
3. What is the approximate number of conversions per year at each Centre from 1947 to 1953?
4. How much amount do the Missions spend every year on different Centres on the following heads:—
i. Evangelical Work,
ii. Educational Work,
iii. Medical Work,
iv. Vocational Work, &
v. Any other work.
5. How much money and other helps comes from:—
i. Foreign Countries,
ii. Our Country.
6. What are the reasons that make persons embrace Christianity:—
i. Conviction in the religious principles of Christianity?
ii. Poverty of the people?
iii. Prospect of material gain by reason of Educational and Medical facilities,
(a) Now or (b) in future.

iv. Better Social status, (a) Now or in
(b) future.

v. Political advantage, (a) Now or in
(b) future.

7. How far do you think are the following responsible for conversion?

- i. Orthodoxy of Hindu religion,
- ii. Rigidity of Hindu Social customs.

8. Out of conversions in your district between 1947-53 how many come:—

- (I) From caste Hindus,
- (II) From Educated Classes,
- (III) From Richer Classes,
- * (IV) From Scheduled Castes,
- * (v) From Scheduled Tribes,
- * (VI) From Other Backward Classes,
- (VII) From Non-Hindus:—
 - (a) Their number,
 - (b) Their Religion prior to conversion?

*List attached at the end for reference.
reference.

B. METHODS:—

- 9. What are the methods adopted in the propaganda for the conversion?
- 10. Is there any fraud or false hopes given to induce conversion? Please illustrate.
- 11. Do you consider any propaganda or method for conversion adopted by missions against morality? If so, please give reasons and state:—
 - (a) Forms (b) Methods used.
- 12. Do you consider any method of conversion to be against National Interest of Bharat? If so why?
- 13. Is there any change in social relationship of the converts with:
 - (I) Other members of their family,
 - (II) The Community from which the person has been converted, in respect of:—
 - (a) Marriage,

- (b) Inter-dining;
 - (c) Association in respect of other social and religious functions.
14. Is there any difference in the treatment by Christians given to converts from different communities in respect of:—
 - (I) Church Assemblies,
 - (II) Prayer meetings,
 - (III) Christian religious functions,
 - (IV) Social relations such as, marriages between converts from different caste and communities.
 15. Are children and other dependents of the family of the convert also considered to be converted to Christianity?
 16. (I) Do you know of cases,
(II) And how many,
when Christian converts have come back to their original religion, if so, please state details available?
 17. How far have the efforts made by Official and Non-Official agencies to ameliorate the condition of Scheduled Castes and Scheduled Tribes and other Backward Classes, contributed to prevent conversion?
 18. Do you think that such efforts could be intensified further to prevent conversion?
If so, on what lines?
Please give concrete proposals.
 19. How many:
 - (I) Abandoned Children,
 - (II) And abducted women,
have found refuge in Christian homes and Institutions in your district during the period 1947-53.
 20. Are such children brought up as Christians?

21. Are such women also brought up as Christians?
22. How many such converted people from different communities are completely assimilated in Christian fold?
23. Out of total numbers of the Indian Missionaries and their Agents in Madhya Bharat, how many belong to the district from which they have been converted and are working either in the same district or other places in Madhya Bharat?
24. In the light of what you have stated above, what do you think are remedies?
 (I) Short term,
 (II) Long term,
 for the removal of the evils if any arising out of conversion.
25. Is there any thing which you want to add to what you have already said above?
 Please add it below and if the space is insufficient please add it on the separate paper.



सत्यमेव जयते

Signature,

Full Address.....

N. B.—Kindly send this questionnaire duly filled on or before 10th of August 1954.

LIST OF SCHEDULED CASTES, SCHEDULED TRIBES AND OTHER BACKWARD CLASSES

SCHEDULED CASTES:—

- | | | |
|---------------------|------------|---------------------|
| 1. Bagri or Bagdi | 2. Balai | 3. Barahar or Basod |
| 4. Bargunda | 5. Bedia | 6. Bhambi |
| 7. Bhangi or Mehtar | 8. Chamar | 9. Chidar |
| 10. Dhanuk | 11. Kanjar | 12. Khatik |
| 13. Koli | 14. Mahar | 15. Mochi |
| 16. Nat | 17. Pardhi | 18. Pasi |
| 19. Sansi. | | |

SCHEDULE TRIBES

1. Bhil including Bhilala, Barole and all other tribes within the Bhil Group.

- | | | |
|---------|----------|------------|
| 2. Gond | 3. Korku | 4. Soharla |
|---------|----------|------------|

BACKWARD CLASSES

...

- | | | |
|-----------|-------------|-----------|
| 1. Kori | 2. Kotwal | 3. Koshti |
| 4. Jatava | 5. Zamral | 6. Dhed |
| 7. Mang | 8. Regar | 9. Nihal |
| 10. Naik | 11. Khargon | |

Space for additional information

मध्यभारत में कार्यशील ईसाई मिशनरियों की कार्य-प्रवृत्तियों की जांच सम्बन्धी प्रश्नावली

शासन इस बात का विश्वास दिलाता है कि निम्न प्रश्नों के उत्तर सुलभ रखे जावेंगे तथा उत्तरदाता पर उसके कथन के सम्बन्ध में कोई वैधानिक कार्यवाही नहीं की जावेगी।

अ. प्रस्तावना

१. (क) आपके जिले में ईसाई मिशनरियां कब से कार्य कर रही हैं ?
- (ख) ये मिशनरियां किन किन स्थानों पर कार्य कर रही हैं ?
२. (क) आपके ज्ञातव्य केन्द्रों पर मिशनरियों की संख्या क्या है ? कृपया उन केन्द्रों के नाम तथा वहां पर संचालित मिशनरियों की संख्या बतलाइये ?
- (ख) उनमें से कितनी मध्यभारत की स्थानीय हैं ?
- (ग) उनमें से कितनी भारतीय हैं ?
- (घ) उनमें से कितनी विदेशी हैं ?
३. प्रत्येक केन्द्र पर धर्म परिवर्तन का प्रतिवर्ष १९४७ से १९५३ के बीच औसत परिमाण क्या रहा है ?
४. विभिन्न केन्द्रों पर मिशनरियां प्रतिवर्ष निम्न मदों पर कितनी धनराशि व्यय करती हैं ?
 - (क) धार्मिक कार्यों पर,
 - (ख) शैक्षणिक कार्यों पर,
 - (ग) औषधियों पर,
 - (घ) औद्योगिक कार्यों पर, और
 - (ङ) अन्य कार्यों पर.
५. इन मिशनरियों को कितना रुपया और अन्य सहायता
 - (क) विदेशों से,
 - (ख) भारत से, मिलती है ?

६. आपकी राय में ईसाई बनने के निम्नांकित में से कौन कौन से कारण हैं ?

- (क) ईसाई धर्म के सिद्धान्तों में विश्वास के कारण,
- (ख) निर्धनता के कारण,
- (ग) वर्तमान एवं भविष्य में मिलनेवाली शैक्षणिक एवं औषधिक सुविधाओं के कारण,
- (घ) उच्चतर सामाजिक स्तर के लिए वर्तमान अथवा भविष्य में,
- (ङ) वर्तमान एवं भावी राजनैतिक स्वार्थों की सिद्धि के लिये.

७. आप इस धर्म परिवर्तन के लिये निम्न बातों को कहां तक दोषी समझते हैं ?

- (क) हिन्दू धर्म की रूढ़िवादिता,
- (ख) हिन्दुओं के रीतिरिवाजों की जड़ता

८. निम्नांकित वर्गों में से आपके जिले में कितने लोगों ने १९४७ से १९५३ के मध्य में धर्म परिवर्तन किया है:—

- (क) सबर्णों में से, सत्यमेव जयते
- (ख) शिक्षित वर्ग में से,
- (ग) धनिक वर्ग में से,
- * (घ) हरिजनों में से,
- * (ङ) आदिवासियों में से,
- * (च) अन्य पिछड़ी जातियों में से,
- (छ) अहिन्दुओं में से,
 - (१) कितने लोगों ने,
 - (२) किस धर्म को माननेवालों ने,
- * हरिजन, आदिवासी एवं अन्य पिछड़ी जातियों की सूची अन्त में संदर्भ हेतु संलग्न है।

ब. प्रणालियां

९. धर्म परिवर्तन के प्रचार कार्य के लिये कौन-कौन से साधनों का प्रयोग किया जाता है ?

१०. क्या धर्म परिवर्तन के हेतु उन्हें असत्य एवं कपटपूर्ण आशाओं द्वारा प्रलोभित किया जाता है? कृपया उदाहरण दीजिये।
११. क्या आप मिशनरियों द्वारा अपनाई गई धर्म परिवर्तन एवं प्रचार की प्रणाली को अनैतिक समझते हैं? यदि हां, तो कृपया उसका स्पष्टीकरण करते हुए प्रयुक्त:—
- (क) उपायों और
- (ख) उनके स्वरूप का सविस्तार उल्लेख कीजिये।
१२. क्या आप धर्मपरिवर्तन में उपयोग की हुई किसी भी प्रणाली को राष्ट्र हित (भारत) विरोधी समझते हैं? यदि हां, तो क्यों?
१३. धर्म परिवर्तक का निम्न लोगों से, निम्न सामाजिक व्यवहारों में क्या अंतर आता है?
- (क) परिवार के अन्य सदस्यों से,
- (ख) जिस जाति से धर्म परिवर्तन के पूर्व वह संबंधित था,
- (१) विवाह में,
- (२) सहभोज में,
- (३) सामाजिक उत्सवों में,
- (४) एवं अन्य धार्मिक उत्सवों पर सम्मिलित होने में।
१४. क्या निम्न विषयों में ईसाइयों द्वारा विभिन्न जातियों के धर्म परिवर्तकों के साथ व्यवहार में कोई अंतर रखा जाता है?
- (क) गिरजाघरों के समारोह में,
- (ख) प्रार्थना समारोह में,
- (ग) ईसाइयों के धार्मिक उत्सवों में,
- (घ) धार्मिक संबंधों में जैसे विभिन्न जातियों और सम्प्रदायों के धर्म परिवर्तकों में आपस में विवाह आदि के सम्बन्ध में।

१५. क्या धर्म परिवर्तक के परिवार के बच्चे एवं अन्य आश्रित भी ईसाई हो गये हैं, ऐसा मान लिया जाता है ?

१६. (क) क्या आप ऐसी घटनाओं से परिचित हैं ?

(ख) और कितनी ?

जब एक व्यक्ति ने ईसाई धर्म ग्रहण करने के पश्चात् पुनः अपने पूर्व धर्म को ग्रहण किया हो ? यदि हां, तो कृपया विस्तृत जानकारी दीजिये ।

१७. शासकीय एवं अन्य सार्वजनिक संस्थाओं द्वारा हरिजन, आदिवासी एवं अन्य पिछड़ी जातियों के उत्थान हेतु प्रयत्नों से, क्या धर्म परिवर्तन में कमी आई है ?

१८. उपरोक्त प्रयत्नों में क्या आप और भी गति लाना चाहते हैं ? यदि हां, तो किन दिशाओं में ? कृपया ठोस प्रस्ताव दीजिये ।

१९. कितने,

(क) परित्यक्त बच्चों और

(ख) कितनी अपहृत एवं भ्रष्ट महिलाओं ने सन् १९४७ से १९५३ के बीच ईसाई घरों और ईसाई संस्थाओं में आश्रय पाया है ?

२०. क्या ऐसे बच्चों का लालन-पालन एवं रहन-सहन ईसाई ढंग से होता है ?

२१. क्या ऐसी स्त्रियों का भरण-पोषण तथा रहन-सहन भी ईसाई ढंग से होता है ?

२२. विभिन्न समाजों से इस प्रकार धर्म परिवर्तन करनेवाले कितने लोग ईसाईयों में घुलमिल गये हैं ?

२३. मध्यभारत में कार्यरत, समस्त भारतीय मिशनरियों और उनके प्रतिनिधियों में से,

पिछड़ी जातियां तथा इनकी उपजातियां

- | | | | | | |
|---------|-----------|-----------|----------|-------------|---------|
| १. कोरी | २. कोटवाल | ३. कोष्टी | ४. जाटव | ५. झमराल | ६. डेड़ |
| ७. मांग | ८. रेगर | ९. निहाल | १०. नायक | ११. सारगोंड | |

कन्हैयालाल मालवीय

फॉर निर्देशक,

हरिजन एवं जनजाति कल्याण विभाग,

इन्दौर, म. भा.

अतिरिक्त सूचनार्थ रिक्त स्थान



सत्यमेव जयते

STATEMENT SHOWING INCOME AND EXPENDITURE ON MISSION WORK

1. *Canadian Presbyterian Mission.*

The amount spent by our Mission in 1953, in all our Centres was as follows:—

(i) Evangelistic Work	Rs. 36,300/-
(ii) Educational Work	56,250/-
(iii) Medical Work	51,400/-
(iv) Vocational Work	Included in Educational Work.
(v) Maintenance and Administration	15,900/-
(vi) Children's Home	7,900/-
(vii) Famine Relief	44,300/-
(viii) Building Work	6,500/-
Funds received from Canada	2,05,800/-
" " " India	12,750/-

N. B.—Besides the above amounts, approximately Rs. 5,500/- is raised and spent by the local Indian congregations.

2. *Roman Catholic Mission*

From 1st July 1933 to 30th June, 1954 the Bishop of Indore spent on:—

- i. evangelical work (N. B. (1) money is only given for salaries of staff and travelling; (2) the staff is chiefly employed in giving pastoral care to Catholics); Rs. 12,728/-
- ii. educational work (including buildings, salaries of staff, expenses for boarders, equipment, etc. but excluding Palda. The larger institutions are for their recurring expenses largely self-supporting). Rs. 1,07,418/-.
- iii. medical work (for buildings, staff, and equipment only): Rs. 19,857/-. For the rest those hospitals and dispensaries support themselves by charging from patients who can pay.
- iv. vocational work; is paid for as part of educational expenses, either by the Bishop or by the Schools themselves.
- v. other works (buildings, repairs, management, office, church expenses for religious services, equipment, etc): these expenses fluctuate very much from year to year, but seems to be irrelevant for the purposes of the Enquiry.

Protestant

The Treasurer of the United Church of Canada Mission in Central India,
In account with
 The Treasurer of the Women's Missionary Society, United Church
of Canada.

FINANCIAL STATEMENT

For the year ending December 31st 1954

RECEIPTS

			Rs.
Balance 1953	..	..	37,244- 7- 4
Drafts on the Home Treasurer	..	..	3,54,875- 0- 0
Exchange on Drafts	..	..	48,451- 4- 0
Orders on the Home Treasurer	..	..	18,226-15- 9
Travel Refunds	..	..	956- 4- 6
Transfer—O. M. B. Literacy	..	..	4,250- 0- 0
Vellore Refund	..	..	1,700- 0- 0
Fees and sales	..	..	39,146- 4- 3
			<hr/>
			5,04,850- 3-10

DISBURSEMENTS

			Rs.
Salaries	See Statement		1,16,933- 4- 6
Property	" "		8,728- 7- 3
Schools	" "		1,15,481- 7- 0
Hostels	" "		70,293-14- 3
Malwa Church Council	" "		48,025- 0- 0
Exchange—Salaries and grants	" "		15,812- 3- 0
Grants and Council Expense			73,135- 3- 3
Treasurer's expense			2,673- 6- 0
Home Travel	" "		20,748- 0- 0
School-ships			9,350- 0- 0
Transmissions			15,669-15- 0
Exchange on Transmissions			2,012- 8- 9
Balance			5,986-14-10
			<hr/>
			5,04,850- 3-10

Woman's Missionary Society, United Church of Canada

DISBURSEMENTS:—*Special Grants and Home Travel.*

For the year ending December 31st 1954

SPECIAL GRANTS

	Rs.
Wards of Mission	900- 0-0
Gratuities	6,531- 0-0
Associate Secretary	200- 0-0
Printing	375- 1-0
N. C. C. Broadcast	250- 0-0
Committees and Council	869-13-0
Medical Bills.	555-13-3
Living Alone Allowance	707- 8-0
Room Rent	540- 0-0
Income Tax	4,760- 7-0
Furniture	1,275- 0-0
Bonus	9,659- 8-0
H. M. B. Fund	8,500- 0-0
Mrs. K. Yohan Masih	8,500- 0-0
Jyoti Kiran	1,835- 8-0
School of Social Work	1,275- 0-0
Torch	750- 0-0
Malwa Sandesh	75- 0-0
Tract and Book Society	318-12-0
Hawa Bagh School	2,550- 0-0
National Christian Council	1,700- 0-0
Christian Seva Vidyalaya	850- 0-0
Sahayak Patrika	212- 8-0
Landaaur Community Hospital	956- 4-0
Dr. Hancock's salary	1,700- 0-0
Language Students	1,887- 0-0
Indore Christian College	4,250- 0-0
Rural Education	7,480- 0-0
Builder	2,183- 8-3
Audio-Visual	1,487- 8-0
	<hr/>
	73,135- 3-3

HOME TRAVEL

	Rs.
Miss M. Drummond	2,932- 8-0
Miss F. E. Bennee	2,932- 8-0
Miss D. Mac Intyre	2,932- 8-0
Miss F. E. Gruchy	2,932- 8-0
Miss F. J. Buckles	2,932- 8-0
Miss M. I. Singh	2,932- 8-0
Miss G. C. Patterson	2,932- 8-0
Miss A. Black	220- 8-0
	<hr/>
	20,748- 0-0

WOMAN'S MISSIONARY SOCIETY, UNITED CHURCH OF CANADA

Current Expense Statement
for the year ending December 31., 1954.

Stations & Names	Salaries	Property	School	Hostel	Totals
<i>Dhar</i>					
Martin M. E.	6,375- 0- 0	811- 2- 9	5,618-10- 6		12,804-13- 3
Kilpatrick J.	6,375- 0- 0				6,375- 0- 0
<i>Banswara</i>					
Maxwell E. A.	6,375- 0- 0	779- 2- 6	4,224- 7- 3	3,451-15- 3	14,830- 9- 0
<i>Neemuch</i>					
Miss F. E. Weber.	6,162- 8- 0				6,162- 8- 0
Stephenson J. M.	5,737- 8- 0				5,737- 8- 0
Babies' Home.				10,587- 8- 0	10,587- 8- 0
Property.		731- 0- 0			731- 0- 0
Kishan T.			9,926- 5- 0	6,560-11- 9	16,487- 0- 9
<i>Sitamau</i>					
Drummond M.	2,125- 0- 0				2,125- 0- 0
Cates M. F.	6,375- 0- 0	220- 7- 6	2,622- 9- 0		9,218- 0- 6
<i>Ratlam</i>					
Thorner G.	6,162- 8- 0	850- 0- 0	2,044-12- 0		9,057- 4- 0
Penner N. A.			17,900-11- 6	11,400- 4- 0	29,300-15- 6
<i>Khargone</i>					
Patterson G. C.	4,969-11- 9				4,969-11- 9
Best L.	5,737- 8- 0		5,927-12- 6	7,043-14- 9	18,709- 3- 3
Munns A. B.	6,375- 0- 0	731- 0- 0			7,106- 0- 0
<i>Ujjain</i>					
Kilpatrick D. H.	6,375- 0- 0	967- 4- 0			7,342- 4- 0
Panna O. M.			10,979- 2- 0	2,351- 4- 0	13,330- 6- 0

Stations & Names	Salaries	Property	School	Hostel	Totals
<i>Indore</i>					
Singh M. L.	4,095-12-6	1,055-11-6	34,623-13-3	26,624-2-6	61,247-15-9
Baxter C. V.	6,375-0-0		9,516-13-6		14,668-5-6
Bridgman J.	6,375-0-0				6,375-0-0
Johnson H. M.	6,375-0-0				6,375-0-0
Bennet F. E.	2,279-3-6		200-0-0		2,479-3-6
Whittier C. L.		221-0-0			221-0-0
Black A. G.	3,488-8-9		100-0-0		3,588-8-9
<i>Hatpipalia</i>					
Brown L.	5,950-0-0	555-10-6	4,532-6-0	993-12-0	12,031-12-6
<i>Mhow</i>					
Baxter C. V.					4,632-14-0
Property.		1,181-4-0	4,632-14-0		1,181-4-0
<i>Mandleshwar</i>					
Morson B. A.	6,375-0-0	624-12-6	1,966-15-6	1,280-6-0	10,247-2-0
Mewhort E.	6,375-0-0				6,375-0-0
Pearson.	6,475-0-0				6,475-0-0
Commission.			664-3-0		664-3-0
	1,16,933-4-6	8,728-7-3	1,15,481-7-0	70,293-14-3	3,11,437-1-0

BOARD OF CHRISTIAN SERVICE—MALWA CHURCH COUNCIL.

Financial Statement.

For the year ending December 31st, 1954

RECEIPTS

	Rs.
O. M. B. Grant	1,10,160- 0-0
W. M. S. Grant	48,025- 0-0
Congregation Assessments	15,291-14-0
Ratlam House Rent	600- 0-0
Van Buskirk Bequest	3,395- 0-0
Malwa Presbyterial W. N. S.	345- 0-0
Refunds	1,151-11-3
Grants for Dearness Allowance.	18,490- 9-0
Sales and donations	507- 2-9
Total	Rs. 1,97,966- 5-0

DISBURSEMENTS

Maintenance as per statement	1,82,746- 5-0
Board expenses	15,220- 0-0
Total	Rs. 1,97,966- 5-0

BOARD OF CHRISTIAN SERVICE—MALWA CHURCH COUNCIL

BOARD EXPENSES

For the year ending December 31st, 1954

	Rs.
Kanaji's children	192- 0-0
Moving expenses	952- 5-0
Medical expenses	993- 5-9
Treasurer's expense	192- 8-0
Committees	51- 5-0
Board meetings	358- 8-0
Village Leaders Classes	50- 0-0
Court Case	35- 0-0
Printing	494- 0-0
For theft—Rupchand	50- 0-0
For refund—Mr. Normal	72- 0-0
Literacy Classes	100- 0-0
Higher Education Scholarship	200- 0-0
Theological Scholarship	4,000- 0-0
Church Council	1,200- 0-0
Seminary	2,400- 0-0
Ratlam Classes	1,000- 0-0
Women's Classes	291-14-0
Y. T. Camp	170- 0-0
Refresher Course	822- 2-9
Leonard Theological College	100- 0-0
Cycles	1,300- 0-0
Transferred to Reserve account	194-15-6
Total	15,220- 0-0

BOARD OF CHRISTIAN SERVICE—MALWA CHURCH COUNCIL
MAINTENANCE

For the year ending December 31st, 1954

		Rs.
Dhar	Rev. T. Buchanan	9,044-13-0
	Miss M. E. Martin	3,867- 7-0
Banswara	Rev. R. M. Henderson.	10,497- 8-0
	Miss E. A. Maxwell.	3,843-11-0
Neemuch	Rev. L. A. Jeremy	18,803- 0-0
	Miss M. F. Cates	5,005- 0-0
	Miss F. E. Weber	3,707-12-0
Ratlam	Rev. P. S. MacDonald	27,104-10-0
	Miss G. Thornber	3,767- 2-0
Kharua	Rev. S. Tukaram.	15,236-5-3
	Miss A. B. Munns	4,948- 8-0
Ujjain	Rev. G. E. Leard	15,570- 0-0
	Miss D. H. Kilpatrick	5,111- 0-0
Sehore.	Rev. W. R. Netram	8,895- 6-0
Indore.	Rev. R. M. Clark	5,178-15-0
	Miss H. M. Johnson	2,465- 3-9
Hat Pipria.	Rev. Jacob Masih	7,628-12-0
	Miss L. Brown	3,702-11-9
Mhow-Rasalpura.	Rev. R. M. Clark.	3,714- 6-9
	Mrs. R. N. Peters.	1,675-10-0
Mandleshwar.	Rev. J. R. Wayling.	11,006-14-0
	Miss B. A. Morson.	4,479-12-6
	Miss E. Newhort.	3,821 3-0
	Youth Work.	1,000- 0-0
	Rev. D. Patlia.	1,049- 5-0
	Dhar Hospital.	427- 3-0
	Ratlam Hospital.	481- 4-0
	Indore Hospital.	712-14-0
		1,82,746- 5-0

The Treasurer of the United Church of Canada Mission in Central India.

In account with

The Treasurer of the United Church in Canada and Woman's Missionary Society.

Joint Medical Financial Statement

RECEIPTS

Balance 1953.	6,207- 9-7
O.M.B. Drafts on Home Treasurer.	1,46,625- 0-0
Exchange.	20,043-12-0
Orders on the Home Treasurer.	579- 1-0
Paid on a/c by Home Treasurer.	10,044- 7-6
Salaries paid in Canada.	6,150- 3-0
W.M. S. Drafts on Home Treasurer.	1,20,275- 0-0
Exchange.	16,781- 0-0
Orders on the Home Treasurer.	13,999- 0-9
Salaries paid in Canada.	29,489- 8-3
Independent Methodist Church.	2,991-3 -0
Fees and Sales.	1,53,655- 9-6
	<hr/>
	Rs. 5,26,841- 6-7

DISBURSEMENTS

Salaries	See Statement	1,06,950- 5-9
Exchange on salary		12,738- 0-0
W. M. S. Salaries in Canada		29,489- 8-3
O. M. B. Salaries in Canada		6,150- 3-0
Maintenance	See Statement	3,64,394-10-0
Balance		7,118-11-7
		<hr/>
		Rs. 5,26,841- 6-7

UNITED CHURCH OF CANADA & WOMAN'S MISSIONARY SOCIETY

Joint Medical—Current Expense Statement
for the year ending December 31, 1954.

Stations & Names	Salaries.	Rural	Maintenance	Totals
Dhar				
Mathew A. T.		2,042- 5- 6	26,142-13- 3	28,185- 2- 9
Banswara				
Whittier M. J.	6,375- 0- 0		26,724- 7- 0	33,099- 7- 0
Mc-Intyre D.	2,279- 3- 6			2,279- 3- 6
Bamford M.	6,375- 0- 0		27,784-14- 0	34,159-14- 0
Neemuch				
Robson M.	6,375- 0- 0		18,824- 2- 0	25,199- 2- 0
Scott L.	6,375- 0- 3	1,761- 1- 0		8,136- 1- 3
Sitamau				
Dispensary.			3,010- 2- 6	3,010- 2- 6
Ratlam				
Anderson W. G.	2,125- 0- 0		45,882-12- 0	48,007-12- 0
Mc-Clure R. B.	13,281- 4- 0			13,281- 4- 0
Buckles F. J.	2,656- 4- 0		36,414- 9- 0	39,070-13- 0
Johnson L. V.	6,162- 8- 0			6,162- 8- 0
Ventham D.	6,162- 8- 0			6,162- 8- 0
Kharua				
Dispensary.			6,818- 8- 6	6,818- 8- 6
Ward.			1,259-11- 0	1,259-11- 0
Sarangpur				
Dispensary.			2,173-15- 0	2,173-15- 0
Ujjain School.			359-14- 0	359-14- 0

Stations & Names.	Salaries	Rural	Maintenance	Totals
Indore.				
Whittier C. L.	6,375- 0- 0		38,004-15- 9	44,379-15- 9
Metheral K.	6,375- 0- 0		41,074- 6- 0	47,449- 6- 0
Bevan E.	1,236-12- 0			1,236-12- 0
Taylor F. C.	6,162- 8- 0			6,162- 8- 0
Stevenson F. E.	1,859- 6- 0			1,859- 6- 0
Hat Pipria				
Whittier C. L.			14,687-14- 6	14,687-14- 6
Boyd V. V.	6,375- 0- 0		14,645- 4- 0	21,020- 4- 0
Gruchy F. E.	2,125- 0- 0			2,125- 0- 0
Rasulpura				
Dispensary.			1,754- 4- 0	1,754- 4- 0
Mandleshwar.				
Gaikwad S.			14,772- 0- 0	14,772- 0- 0
Graham A. R.	6,375- 0- 0		12,361- 0- 0	18,736- 0- 0
Taylor F.	6,375- 0- 0			6,375- 0- 0
Huston.	5,525- 0- 0			5,525- 0- 0
Bamnia.		700- 0- 0		700- 0- 0
Agoria.		1,200-12- 0		1,200-12- 0
Padlia.		2,108-13- 0		2,108-13- 0
Kheda.		1,195-14- 0		1,195-14- 0
Commission.			9,983- 4- 0	9,983- 4- 0
High Grade Nurses.			3,400- 0- 0	3,400- 0- 0
Rural Medical.		2,082- 0- 0		2,082- 0- 0
Council.			2,125- 0- 0	2,125- 0- 0
Madar Sanatorium.			850- 0- 0	850- 0- 0
T. B. Grant.			4,250- 0- 0	4,250- 0- 0
	1,06,950- 5- 9	11,090-13- 6	3,53,303-12- 6	4,71,344-15- 9

**The Treasurer of the United Church of Canada Mission
in Central India**

The Treasurer of the United Church in Canada

FINANCIAL STATEMENT—For the year ending December 31st, 1954

RECEIPTS

	Rs.
Balance 1953	22,820- 7-1
Drafts issued as per statement	5,18,500- 0-0
Exchange on drafts etc.	71,120-14-3
Orders issued as per statement	26,130- 7-3
Travel refunds	10,282-11-0
Joint Medical Council Expense	2,125- 0-0
W. M. S. Audio-Visual (transfer)	1,487- 8-0
Refund Trade School Scholarship	3,576- 6-0
Home Treasurer's statements	9,733- 4-3
Refund Dr. Hancock's salary	1,657- 8-0
Fees and sales	55,507-14-9
Paid in Canada	2,15,910- 9-3
	9,38,852- 9-10

DISBURSEMENTS

	Rs.
Salaries	See Statement 1,43,834- 0- 9
Exchange on Salary	" " 18,901-12- 6
Property	" " 15,059- 4- 3
Schools	" " 1,53,475- 0- 6
Hostels	" " 49,489-15- 3
Malwa Church Council	" " 1,10,160- 0- 0
Grants and Council Expense	" " 1,73,991-13- 9
Treasurer's Expense	" 2,697-12- 0
Home Travel	" 12,616-15- 9
Medical Scholarship	" 1,700- 0- 0
Transmissions	" 32,954- 6- 9
Exchange on Transmissions	" 4,446- 7- 9
Paid in Canada	" 2,15,910- 9- 3
Balance	" 3,614- 7- 4
	Rs. 9,38,852- 9-10

BOARD OF OVERSEAS MISSIONS, UNITED CHURCH OF CANADA

DISBURSEMENTS:—*Mission Council Expense and Home Travel**For the year ending December 31st 1954*

Mission Council Expense

	Rs.
Wood stock School	2,533- 0- 0
School of Social Work	1,275- 0- 0
Vellore Medical College	4,250- 0- 0
Union Theological Seminary	9,562- 8- 0
Leonard Theological College	1,000- 0- 0
General Assembly	3,400- 0- 0
Landaaur Community Hospital	1,912- 8- 0
Allahabad Agricultural Institute	6,375- 0- 0
Sahayak-Patrika	175- 0- 0
National Christian Council	1,445- 0- 0
M. I. R. C. C.	200- 0- 0
C. M. A. I.	369-12- 0
Trade School Scholarship	5,100- 0- 0
Ludhiana Medical College	2,125- 0- 0
Rural Life and Literacy	4,250- 0- 0
Dr. Hancock's salary	1,657- 8- 0
Provident Fund	6,375- 0- 0
Furniture	12,750- 0- 0
Conveyance	34,000- 0- 0
Urgent Repairs	8,500- 0- 0
Builder	2,784-11- 0
Audio-Visual	6,199- 0- 0
Rural Education	7,145- 0- 0
Land Tax	95-14- 0
Dearness Allowance and Bonus	23,030- 3- 6
N. C. C. Broadcast	250- 0- 0
House Rent	1,418- 4- 0
General Secretary	428-10- 0
Refunds on Income Tax	4,020- 7- 6
Children's School Travel	200- 8- 6
Publicity	1,206- 0- 0
Young Men's Hostel	600- 0- 0
Medical Bills	2,436-14- 0
Oakville Chaukidar	240- 0- 0
Printing	375- 1- 0
Khimla & Halla	6,091- 9- 0
Refunds	680- 2- 0

Language Teachers.
Hindi Malawa Sandesh.
Substitute J. Halla.
Council & Committees.

6,254- 8- 3
75- 0- 0
930- 0- 0
2,274-13- 0

1,73,991-13- 9

Home Travel

Dr. W. G. Anderson.
Rev. A. T. Embree.
Dr. R. B. Mc Clure.

2,932- 8- 0
8,797- 8- 0
886-15- 9

12,616-15- 9



THE TREASURER OF THE UNITED CHURCH OF CANADA MISSION IN CENTRAL INDIA
IN ACCOUNT WITH THE TREASURER OF THE UNITED CHURCH IN CANADA.

FINANCIAL STATEMENT

For the year ending December 31st, 1954.

Stations & Names	Salaries	Property	School	Hostel	Totals
Dhar.					
Buchanan T.	5,872- 4-0	826- 2-9		3269- 1-3	9,966- 8-0
Banswara.					
Maxwell E. A.		502- 4-0		647-12-0	1,150- 0-0
Neemuch.					
Jeremy L. A.		1,219- 4-0			1,219- 4-0
Sitamai.					
Cates.					
Ratlam.		756- 8-3	963- 6-0	2,954- 5-6	4,674- 3-9
Mac Donald P. S.	5,383- 5-3	970-12-0		4,695- 2-6	11,049- 3-9
Anderson Bung. I.		588-12-0			588-12-0
" " II.		513-12-0			513-12-0
Kharua.		631-11-9			631-11-9
Tukaram S.					
Patterson G. C.			7,605- 4-6	5,288- 5-9	12,893-10-3
Ujjain.					
Leard G. E.	12,926-15-6	916- 4-0			13,843- 3-6
Mac Kenzie N. H.	4,675- 0-0				4,675- 0-0
Panna O. M.				5,309- 1-0	5,309- 1-0
Sehore.					
Netram W. R.		954-12-0			954-12-0
Indore.					
Rev. A. T. Embree.	3,842-11-3	305- 8-0	92- 0-0		4,240- 3-3
Grant Mrs. C. F.	812- 0-9				312- 0-9

Stations & Names	Salaries	Property	School	Hostel	Totals
Dalaya A. M. College.		745- 7-3	8,746-12-9 39,346- 2-0 8,099- 8-0		9,492- 4-0 39,346- 2-0 8,765- 7-0
Anukoolam J. J.		665-15-0			820- 1-6
Couper J. M.		820- 1-6			18,491-15-9
Clark R. M.	17,637- 8-0	681- 7-9	173- 0-0		513-12-0
Jacob Masih.		513-12-0			1,347- 8-0
Brown L.				1,347- 8-0	2,550- 0-0
Cline F. F.	2,550- 0-0				
Rasalpura.					
Singh G. H.		89- 1-0	7,305- 0-0		7,394- 1-0
High School.			37,079- 1-3		55,083-14-0
Jackson B. P.	11,368-12-0	460-15-0		18,004-12-9	11,829-11-0
Loughead J. A.	4,108- 5-3				4,108- 5-3
Trade School.			41,935-14-0		41,935-14-0
Peters R. N.	4,931-14-3	35-10-0			4,967- 8-3
Mhow.					
Property.		941- 8-0			941- 8-0
Barrett G. E.	3,895-13-3				3,895-13-3
Mandleshwar.					
Wayling J. R.	12,325- 0-0	1,139-12-0		7,974-14-6	21,439-10-6
Gaikwad S.		600- 0-0			600- 0-0
Henderson R. M.	12,325- 0-0				12,325- 0-0
Story J. R.	7,650- 0-0				7,650- 0-0
Rae R.	12,325- 0-0	180- 0-0			12,505- 0-0
Hilliard G.	12,325- 0-0				12,325- 0-0
Connor G. A.	9,379- 7-3				9,379- 7-3
Commission.			2,129- 0-0		2,129- 0-0
	1,43,834- 0-9	15,059- 4-3	1,53,475- 0-6	49,589-15-3	3,61,858- 4-9

Mandleshwar, M. B.

April, 25, 1956.

Dear Mr. Rege,

You will remember that I promised to make enquiries regarding a small boy, Dama, whose brother was trying to trace him. The records of the Babies' Home in Neemuch are, regrettably, rather incomplete and there is no child named Dama listed there. There is, however, a child listed as "Danny" or "Donny" (writing hard to decipher who was sent by Dr. Gaikwad (as Dama was) at about that time. He was later sent to Dhar where he was admitted in the Mission School in 1944. After passing the sixth class there he was sent to Rasalpara in 1954 to learn tailoring and he is there at present.

I feel fairly well satisfied that this is the boy, Dama but cannot, of course, be sure. It would be quite easy for a child called "Dama" to be called "Donny", especially by a Scottish lady. It would also be easy for Donny to become Daniel ().

Daniel will, of course, know nothing of any relatives as he was a mere child when his father handed him over to Dr. Gaikwad. I will see, however, that the young man who is wanting to get in touch with Dama is informed concerning this boy. It is possible that a sticking family resemblance might establish the relation-ship.

I think we have been at fault in not keeping more careful records and I trust that we shall do better in that regard in future.

Yours sincerely,
Sd./- B. Q. MORSON.

Mandleshwar, M. B.
January, 31, 1951.

Shri Rege, Chairman,
Christian Missions Enquiry Committee,
Indore, Madhya Bharat.

Dear Mr. Rege,

Thank you for your letter received yesterday. In regard to the statements made by Lakshman and Gappu in Umariya I have looked up records and find the following:—

Lakshman S/o Lalchand was baptised on 11-1-37 by Rev. Kashi Ram. No brother of his has ever been baptised. I know of no illness in Lakshman's family with which I had anything to do. His wife, Kalibai and son Hariya, were baptised on 3-3-39 by Rev. Kashiram,

Gappu, had wife, Natthi Bai, and four Children (Mohan, Hariya, Kaniya and Parwati) were baptised on 26-12-38 by Rev. T. Buchanan. On February 14, 1940, Miss Johnson and I visited their home in Umaria and found Mohan, the eldest son, very ill. We took him the same day to the Mission Hospital in Indore. He was suffering from dropsy and never recovered, though he was treated for a long time and got some relief. On September 14th. of the same year (1940) he was brought from Indore to Mandleshwar. My record seems to have nothing further about him but my recollection is that, after being in Mandleshwar for a time he went back to his village and, some time later, died there.

It seems strange to us that the kind of accusation should be made against us—strange for two reasons. First, we are not anxious to add to the numbers of the Christian Community, unless the persons received are Christian at heart. When someone says he wishes to be baptised we try to find out if he really has faith in Christ and, if we feel he has *not*, then he is *not* baptised.

Second, we advise people of all classes and religions to come to the Hospital if they are sick. The Hospital is not for Christian people but *sick* people.

Have not yet received full information about the child, Dama. When I do so, I shall let you know.

Yours very truly,
Miss. Q. MORSON.

UNITED CHURCH OF CANADA MISSION

Educational and Evangelistic Work

Hat Piplia, Madhya Bharat,
April 14/56.

The Secretary,
Christian Missions Enquiry Committee,
Madhya Bharat Government, Indore, M. B.

Dear Sir,

Re: Your File 833/55-56.

In reply to your letter of Feb. 21/56, I am very sorry for the delay and inconvenience which the delay has caused. As Miss Boyd, I believe, informed you, I have been away from the station on tour during most of the last three or four months, and consequently your letter did not receive the immediate attention which it should have. With humble apologies for the delay, I shall try to answer your enquiry as accurately as possible.

Re: Dama Chhitar

As far as I have been able to check our records, there has been no child in our school who fits this description. I am unable to help you here.

Re: Ganga Shankerlal

There is a child, Grace Shankerlal, in our hostel who came to us in July, from our Children's Home in Neemuch. This is likely the child about whom you are enquiring. In all the time that Grace has been in our hostel, to my knowledge his father has made no effort to contact her either personally or through me, which he was perfectly free to do.

2. Grace is a slow student and in the four years she has been with us has only progressed from our preliminary Class A to Class 1.

3. Our hostel took over full financial responsibility for Grace when she came to us in July, 1952, and has continued such responsibility to the present day. Total expenditure, reckoned on an average of about Rs. 12 per month would come to about Rs. 550 for the three years and ten months she has been with us.

4. This question has never arisen for us until this present enquiry because the father has made no approach to me either to visit the child or have the child returned to him. If the father will pay us what has been expended on his child and is anxious to set up a good home for her, I see no reason why we should detain her.

I trust that the above information may be of assistance to you in completing your enquiry.

Yours faithfully,
Sd./- Miss L. BROWN
Principal,
Mission School, Hat Piplia.

Bishop's House, Indore,
Dated the 25th January, '55.

From
The Bishop of Indore.

To
The Chairman,
Madhya Bharat Christian Missions Enquiry Committee.

Dear Mr. Rege,

In connection with the M. B. C. M. Enquiry Committee's tour to Barwani, Chikliya, Kotwari, from 27-29 December 1954, I feel obliged to submit an explanation and protest.

There were two things to which strong objection was taken during the tour, namely: (1) that dispensaries were run by un-licensed practitioners, and (2) the existence of private, co-operative banks or rather mutual aid societies, which were not registered.

I

The Private Dispensaries

1. We were aware of the new law about the registration of medical practitioners which had been scheduled to come into force on 15 August, 1954. This law provided for the registration of undiplomate practitioners who had practised medicine for five years prior to the coming into force of the law. We had several times asked government employed doctors about the registration, but were always told that as yet nothing had been done about the registration. After the stand taken by the Committee, I paid a visit to Dr. Bhandari, the deputy Director of Health Services, who plainly told me that the law was not yet in force, because the rules for the registration of practitioners was not yet ready, and that the practice of medicine by unlicensed practitioners was not (yet) punishable.

2. The private dispensaries cater for people who have not the habit nor the intention to go to a doctor or government hospital, but in sickness would only go to a "barwa" who cannot help them at all. They are however, willing to receive medicines from a private dispenser whom they know and have learnt to trust.

3. These dispensers have been privately trained to diagnose, and do diagnose with a fair degree of certainty, the common diseases and dispense medicines only in safe doses. They do their best to send other patients to qualified doctors and often succeed in making them go, due to the confidence people have in them. It is easy to prove by the results obtained during a number of years which cannot be explained by mere chance that due to their work the mortality of the villages and villagers who have made use of their medicines has been much lower than that of others. Thus they are greatly benefitting the people on a double count, namely by treating successfully many themselves and by persuading others to go to qualified doctors.

4. They do not practise medicine for gain.

5. Regarding the stupid replies given by one of them, an explanation will be given under IV. It is enough to say here that when he was examined again at once after, by Fr. Fuellner, in the presence of Fr. Vaz and Mr. Manuel, the same man gave quite sensible and correct replies which were written down on the spot.

II

The Mutual Aid Societies (so called "banks")

1. The Committee made out that such mutual aid societies or "banks" have to be registered. Our legal adviser, Advocate S. L. Garg is still of the opinion that this is not the case. They *may be* registered and then profit by the legal advantages attached to registration, but the law is not mandatory. For various practical reasons it was thought advisable not to register, and, as a matter of fact, they have worked quite well as such. They are based on confidence and this confidence has shown itself fully justified in practice.

2. The Committee is, I submit, only interested in the working of these banks in as far as they concern its own purpose of finding out whether unfair methods have been used to make conversions. The Committee has not been appointed by Government as accountants to probe into whatever mistakes may have been made in the accounts.

It will, therefore, here be only necessary to show that the banks have not been used as a means of inducing conversions, but as a means—a useful and successful means—to help Catholics. I may here restrict my remarks to the "kheti bank", since the "small bank", started and run by the people themselves, only advances minor loans, such as the people can easily get on similar terms, from money lenders and thus cannot have been a means of making conversions. Regarding the "kheti bank" the following may be said to show that it has not been a means to induce conversions:

(a) Since its inception in 1947 a total of 35 members have received loans. Of these 35 members 27 had already become Catholics long before the bank was started. One had become a Catholic one year and another two years before. The others from 4-10 years before. Of the other 8 members, who were baptized after the bank was begun, 2 were baptized 4 years before they received a loan, 2 more 3 years before, 2 others 2 years before, one one year before and one in the same year. The last one received a loan of only Rs. 500 which was not essential to him, since he used it only to acquire some additional land.

In an appendix the names of all borrowers are given together with the year of their baptism and the year they took a loan.

This list alone should suffice to show that the bank was not used as a means for making conversions, but as a means for helping people already converted long before.

(b) That there is no relation between the banks and the number of converts may also be gaged from the statistics of the annual averages of conversions before and after the banks were founded.

	Year	Annual Average	Total
The period before the banks	1938-40	13-14	41
after the "small bank"	1941-47	18	125
after the "kheti bank",	1948-54	17	120

(c) The same is also evident from the fact that only a very small proportion of those converted after the inception of the "kheti bank" have received loans. The number of converts from 1948-54 was 120 only 8 of these received loans.

III.

A Protest.

In the thrid place I feel obliged to register a strong protest against the attempt of the Committee to sow dissension and cause a cleavage where before there was unity and harmony.

From the Constitution (Scheduled Tribes) Order, 1950, issued by the President of the Republic of India on 9-9-50, and the Constitution (Scheduled Castes) Order, 1950, issued by the President of the Republic of India on 10-8-50, it is plain that not only do convert adibasis not lose the membership of their tribe, but are even entitled to scholarships in the same way as non-converts. I regret to say that the Committee contended seriously before the people that they could not be at the same time Barelas (adibasis) and Christians; they were either the one or the other. Knowing the rightful attachment of these tribals to their tribe, this amounted to make use of this attachment to sow discord where before there was harmony, in direct opposition to the spirit, if not the letter, of the Constitution, and the President's Order.

The tribal groups are ethnological, not religious, entities, and it is quite unjustified to contend that a man loses his membership of a tribe by a change of religious convictions. He no more loses his tribal character than a convert Chinese ceases to be a Chinese or a convert Englishman ceases to be an Englishman.

IV.

There is perhaps no need here to repeat the objections I had raised in my Memorandum of 6 August 1954 or to recall the points elaborated there. I only feel that several of my fears expressed there have proved justified.

In a second appendix I shall give some of the further cases of harassment that have occurred since the Memorandum was written, though

little seems to have been done to examine the cases mentioned there or to meet out due punishment. The Kanungo (Girdavar) Shankar, who was guilty of serious intimidation, appeared even before the Committee in the role of a respected and trusted informer, if not adviser.

One more point I wish to make here. It is a well-known fact that common people are often very much afraid of higher government officials, even when they have to face only one of them, and not a whole group as was the case with the Committee. This is even more so with aboriginals. In the case of the Bhilala area toured by the Committee to this has to be added that it was the general talk and conviction that the Committee would come to take steps against the Christians. This added greatly to the feeling of nervousness which some adibasi converts felt. Under those circumstances it is not surprising that in several cases the result was that their minds ceased to function, as Fr. Vaz. rightly expressed it. Some people were no longer able to reply to questions of which they know the answers quite well under normal circumstances. A few even told lies to guard themselves against some lurking danger.

The net result of the enquiry has been to encourage communalism of the majority community against a tiny minority. I also submit that the result of the enquiry and of the continuous questionings and probing by government officials in to the names, numbers, and activities of the Christians and their priests, added to the several cases of harassment and intimidation as narrated in my Memorandum and in Appendix II to this letter, amounts to serious intimidation of a minute, helpless community, even though not intended, and that this is an insidious, but real and severe form of persecution which is against justice and against the spirit, if not the letter, of the Constitution.

Yours sincerely,
F. SIMONS
Bishop of Indore.

APPENDIX I

S. No.	Name of Member	Baptism	Loan
1.	Ghussai V. Bhongda Sulya	37	48
2.	Vagdo V. Nathya Sulya	38	47
	Versyo V. Nathya Sulya	38	
	Tikhla V. Nathya Sulya	39	
3.	Mahangya V. Bhilji Sulya	38	48
4.	Gordan V. Bhilji Sulya	39	47
5.	Dolya V. Bhuria Sulya	40	52
6.	Fulgia V. Valji Mohotta	40	54
7.	Khanya V. Kedia Sulya	41	48
8.	Khajan V. Bhalji Sulya	38	48
9.	Fulsingh V. Valji Oharya	43	49
10.	Rupsingh (Batda) V. Bhilji	44	53
11.	Shankar V. Choma Changor	44	48
12.	Jadva V. Roba Sulya	44	50
13.	Jugdo V. Bhongda Sulya	40	49
14.	Amarsingh V. Hira Mori	48	52
15.	Rukhya V. Hamjya Oharya	48	51
16.	Hirka V. Dalsingh Bandor	50	53
17.	Hukla V. Ghussai Sulya	42	54
18.	Shankar V. Molji Sulya	37	47
19.	Surji V. Mohnya Sulya	38	52
20.	Saknya V. Molji Sulya	38	50
21.	Vajya V. Renjla Sulya	38	48
22.	Rumjya	38	50
23.	Riston V. Dhanka Sastya	39	48
24.	Khaju V. Velji Bandor	40	54
25.	Hamdo V. Velji Mohotta	40	53
26.	Haddu V. Kaljya Sastya	41	48
27.	Lachman V. Monji Bhadlya	48	48
28.	Radhu V. Rengla Sulya	43	48
29.	Khulsingh V. Bhilji Sulya	44	51
30.	Bhodu V. Kolya Oharya	48	49
31.	Makrya V. Bolia Changor	48	50
32.	Surban Daur	46	51
33.	Dolu V. Chunya Mori	48	52
34.	Binaji V. Ristom Bandor	49	51
35.	Gonya V. Choma Changor	45	53

APPENDIX II

(Some cases of harassment not included in the Memorandum or that have occurred since).

On 16-1-1954 the Patwari of Jalkheda came with two other men, probably Community Project Officers, to the house of Dhanjia Jamra in Jalkheda on some Project work and on that occasion asked one of the village-panch members whether he was learning the Father's Religion. He replied that he had not yet learned. The Patwari then asked him whether he had received the 'Nalna' (Rosary). The man replied that he had not. Then the Patwari said to the two other men, "If this man learns, then note his name and expel him from the village-panch."

On 19-7-54 the Naib Tahsildar and the Surpanch, Ramashankar, came to Pendharnia to see the school and they also went to the house of Lachman, a Christian. On the way Ramashankar said to the Teacher. "You are in the dark. Come to the light". He also asked, "You had a religious statue here and it is broken. Do you know the meaning of that?" Lachman said, "I do not know the meaning. I only know that it broke." Ramashankar said, "This is the meaning. As your statue has broken, so also your religion will be destroyed. Did some babu come to your place?" The teacher answered that he had. Then he said, "See he came 15 days ago. Now after 15 days we have come. And 15 days hence somebody else will come. All these people come to put you on the right path." All this was said in the presence of the Naib Tehsildar.

On 15-8-1954, Independence Day, there were sports in Varla where all the people were gathered. Amongst the notables present was Barku, the M.L.A. for the Adibasis of the Sendhwa district and a resident of Khadki. He took the afore-mentioned Lachman aside and told him, "The Father comes to your place. Our religion is Ram and Krishna. You must believe this religion. The Father is spoiling our religion by giving money. Do not believe his Religion." He also advised him to take complete charge of the Kheti bank, which the Father was managing, and then to get rid of the Father. He also told him that they did not need the Father's school and dispensary because they already had a Government school and dispensary in Varla.

Then in a public speech before the whole gathering amongst whom were all the important men of the place like the Tahsildar, Subedar, Head Master, Surpanch and others, the same Barku said, "I have heard that a Father named William keeps coming here. That he is polluting the religion of the people and that people call him 'Baba'. Our 'Baba' is Ram and Krishna. Neither does he have the bow nor flute. Then how

can we call him 'Baba'? Our 'Baba' is Ram and Krishna and then we can call 'Baba'. He does not even know how to shit".

On 24-8-54 Dalsingh Avaya went to get a copy of some documents pertaining to a field he intended buying. Then a clerk, Saksena by name, said to him, "You are a Christian. You will not get the field. Such a law has come from the Government now."

On 12-12-54 Gupji, a Christian, and Chitla were called to the Gram Panchayat, Balsumud, in connection with marriage registration. The papers were all ready, the Panch only had to sign. Then Bhalji, a member of the Panch, came in and said, "The boy's age is very low and this fellow is a Christian. Why should we give permission to these Christians? I shall not give it and moreover I shall make a case against him. They go running to the Master and send their boys there to school, why should we give such people permission? Never. When Gupji leaves the Christian religion then we can give him permission." Saying this he and the Surpanch, Ram Prasad, and the Panch members put great pressure on them to give up the Christian religion. The Surpanch told them not to send their boys to the Christian school but to "send them here to the Government school". The Surpanch said to Gupji, "Say, are you going to leave (the Religion) or not going to leave. If you are not going to leave we shall put you in prison and make a case against you." Then Gupji said, "Write that I shall not go (to the Master)". Then the Surpanch and members told him, "If you disobey and go to the Master's house we shall fine you Rs. 101." They also said, "You Christians do not cultivate land here. Go to your Christians. They will give you land." Gupji replied, "Our land is here and where shall we go?" They replied, "You leave the Christian religion and then cultivate the land. For wells, land, dams and clothes you will get money from the Government." Then they registered the marriage and took down the name of the Christians and the Surpanch said, "We shall send a notice and call them and put pressure on them. We shall call them singly." The date for calling them was fixed at 26-12-54. Gupji states that he was forced to leave his religion. All these things took place in the morning from 7 to 10-30.

On Sunday the 2nd January 55, immediately after the Enquiry Committee's tour of the Barwani area, a Community Project Officer of Rajpur came to the Catholic school, Chikhlya, where the people had gathered together for Sunday Prayers and spoke to them. He was not harsh or threatening, but he made remarks like these, "Now-a-days there is no need to fear anyone. Formerly there was the 'Raj' of the English, but now the 'Raj' belongs to all of us. If you have any trouble make a report to the Tahsildar. We people are not under the heel of anyone.

The Fathers say that they have a bank. But he swindles, (par paise to vaha khata hai). One man owed Rs. 5,000. We saw his bill in Barwani and when we asked him here, he said, "I do not know. My boys know". Then who is swindling you? The Father is doing the Banya's business." Speaking with some pupils of the Catholic school, Barwani, who were home on holiday he told them, "Come to our school. We shall give you money."

On 19-1-55 the Bishop received a letter from Fr. Wuellner: "Just now word came from Sali that a Christian, Khaju, has been outcasted. Bhalji, member of the Gram Panchayat, has effected this; the same who before Christmas together with the Surpanch of Balsumud threatened a Christian, Gupji, he would have to pay a penalty and go to jail—if he would not fall away from the Faith. Bhalji appeals to (1) the Committee, which was in Sali for a few minutes; (2) Suma Daur, who was brought before the Committee at Chikhlya by Gangaram Surpanch. This man told him that the Committee had given the advice to throw the Christians out of caste. Whether all is true what this Bhalji asserts is doubtful. In any case it proves what impression the continuous enquiries (since 2 years) and the newest enquiry by the Committee has left on the people. The communal tension is only increased and encouraged."

"In the case of the intimidation against Gupji nothing seems to have been done to date. Before Christmas the matter was reported to the Collector (Development Dept.). So little notice is taken of what is directed against Christians."

**CHRISTIAN MISSIONS ENQUIRY COMMITTEE,
MADHYA BHARAT, GOVERNMENT, INDORE.**

No. 757/55-56.

Dated 27th. January, 1956.

To

The Rt. Rev. F. Simons,
Bishop of Indore,
Indore, G.P.O.

Dear Fr. Simons,

Your letter without date was duly received by me.

You will recollect that at our first meeting before the enquiry began, I told you about the scope of the enquiry and was gratified to have an assurance from you then of full co-operation from your side. This I had from the Rev. Father Anthony Vaz and your representatives until some irregularities were observed by us at Barwani and as stated in a previous

letter, I brought them to the notice of your representatives, as in my view it was in the interests of the mission that they should not continue. You refer to "some of the conclusions" drawn by me from them. I do not know what conclusions are meant.

You have referred in your letter "some grave mistakes" made by the members of my Committee. In fairness to my colleagues I must emphatically repudiate this and say that if you have any information on which your remarks is based it is grossly untrue. Rev. Fr. Felix Eckerman met me at Barwani on 13th instant and I did say to him that it was unfortunate that the Catholic Mission had ceased to co-operate in the inquiry; and in the course of conversation the previous Barwani visit was referred to Fr. Eckerman had no complaint about "mistakes" of my committee. He said the mistakes observed by us were not intentional but *bona-fide*. When the mistakes were actually brought to the notice of Fr. Anthony Vaz and Fr. Wuellner, they were not expressly admitted and some justification was suggested and I told Fr. Eckerman with an assurance that the enquiry would not be prejudiced by the sole consideration of the mistakes.

My Committee is not directly concerned with the action of the Government in opening schools and dispensaries near those of the mission nor with individuals activities of officials or others. The complainants made to the Committee will, you may rest assured be duly noticed. Individual cases will, as I suggested to your representatives should go in the form of complaints from you to the Government. They are not within the scope of my Committee.

The tenor of your letter disclosed irritation and unwarranted prejudice against my Committee. You must have had a report, if your informant is truthful that at every meeting I prefaced the enquiry with a statement of the scope of my enquiry and of the need for all to boldly come forward with their grievances and even offered to take evidence in Camera of persons who did not wish to give it in public. If despite this a feeling of "terror" lurks in the mind of any one, I can only put it to the pangs of his own conscience. Your reference to the Banela who feared that if he went into the town of Indore, he would be pounced upon by me or by a member of my Committee reads like a caustic joke and I am amazed that it should come from a person of your eminence.

My Committee and myself are second to none in the defence of fundamental rights and have been acting strictly within the limits of the law and the Constitution as we understand them. You are welcome to take the matters further as you say to defend what you think are your fundamental rights; but my Committee will not be deflected from the path of its duty by any veiled or express threat of action, and will continue to work without fear or prejudice.

I note that you are sending a copy of your letter to the Chief Secretary, Madhya Bharat Government for his information. I am sending him a copy of this reply too.

Yours Sincerely,
CHAIRMAN.

From:—The Rt. Rev. F. Simons,
Bishop of Indore,
INDORE.

To:—Mr. Rege,
Chairman, M. B., Christian Missions Enquiry Committee,
Indore, M. B.

Dear Mr. Rege,

I have been informed that you complained about the lack of co-operation from the side of the Catholic Mission.

I beg to assure you that in our attitude no unfriendliness is meant to you personally or to other members of the Committee. It is a matter of principle. We believe that the whole institution, composition, and activities of the Enquiry Committee were a mistake; that they are unconstitutional and an insidious type of discrimination against a minority. By our stand we believe that we do a service to the cause of equality and religious liberty, as envisaged by the Constitution. For that reason also Mr. F. X. Francis, President of the M. P., Bihar, Orissa and M. B., Catholic Regional Committee, took the matter of the Nyogi Enquiry Committee to the High Court at Nagpur and intends, if necessary, to pursue the matter in the Supreme Court. It would be a disservice to the cause of democracy, liberty, and religion, if we were to submit to the kind of discrimination that is practised on us.

You are aware that some departments of Government are practising a strange kind of religious neutrality by opening schools and other institutions near those previously opened by our mission, whilst there are literally thousands of villages that have no schools and no dispensaries. Besides Government paid masters and other officials use pressure to make the children leave our schools and attend those erected by Government. If the enquiry were impartial, why should not these and similar activities of others be within its scope? I regret to say that one of the men guilty of several of such acts in 1954, Kanungo Shankar, has, apparently in preparation of the announced visit of the Enquiry Committee to Barwani on the

17th December 1955—which visit was subsequently cancelled—committed new acts of the kind, in spite of an earlier, too mild, warning given by the authorities to him. And this very man appeared to be shown special confidence by the Enquiry Committee during its first visit to Barwani in December 1954.

Fr. Eckerman of Barwani wrote that you complained that we tried to cover up some mistakes or to gloss over them. The mistakes that occurred were admitted at the time, but some of the conclusions drawn by you from them were not considered valid by us. It may be repeated, that those mistakes have nothing to do with the terms of reference of the Committee, whilst on that very occasion some grave mistakes were made by members of the Committee, against which it was my duty to protest and which, if necessary, I may even have to take further to defend our fundamental rights.

One of the explanations you made light of then was about the way the people felt intimidated, which was responsible for some of the mistakes and most of the unsatisfactory answers which the Committee received. The feeling of terror, no other word fits the emotion, was not caused merely by the visit of the Committee, but chiefly by the intimidations already used against the people by others, partly in connection with the coming of the Committee. About three months later we had some unsought-for confirmation of the fright of the people, when a Barela, who had to come to Indore, was afraid to go into the town—though naturally he was very curious to see it, it being his first visit to a big city—because he feared that you or someone else of the Committee might see him and deprive him of his liberty. Though these villagers are quite intelligent and able to judge about a number of things, yet they are certainly like children in the way they fear the police and other Government officials who, they apprehend, may do them harm.

As this may be my last letter to you or to the Government about this unhappy Enquiry affair, I hope you will not take it amiss if I send a copy of it to the Chief Secretary of the M. B., Government for his information.

Yours sincerely,
F. SIMONS,
Bishop of Indore.

**Office of the Chairman,
Christian Missions Enquiry Committee,
Madhya Bharat Government, Indore.**

No. 47/55

Dated the 12th February, 1955.

To

The Bishop of Indore,
Bishop's House,
Indore, G. P. O.

Dear Sir,

Your letter of the 25th of last month. I was out of station for some time and hence the delay.

I am afraid there is a misunderstanding about the Committee's reaction to the work of the dispensaries run by unlicensed practitioners and what you call the mutual aid society. I do not wish to have a controversy in this matter but am constrained to say that the observations made in your letter are far from correct. Your observer Father Anthony Vaz. was present through out our tour and will I trust testify the fact that at two places we found the dispensaries incharge of persons who do not possess even elementary knowledge of medicines. The Committee is not directly concerned, as I told you when we met after the tour, with the registration or otherwise of medical practitioners; and what expressed by my Committee was not of objection but was purely a friendly advise. As regards "The Mutual Aid Society so called Banks" I am sorry to say that the irregularities and the mistakes in the accounts produced before us at Barwani were serious and since these Societies were described as Co-operative Societies I enquired whether there was any registration under the Co-operative Society Act and was informed that none had been obtained.

My Committee has been charged by the Government with the duty of enquiring into the activities of the Missions; and methods of conversion are only a part of such activities; and as such a probe into the accounts of Missions is inevitable.

As regards your protest (item No. 3), there was no question raised by my Committee about converts ceasing to be Adiwasis. The only question asked to your representatives on an examination of the Baptism Register, was whether even after conversion the persons converted remain as described Bhils, Bhilalas, Barlas and so on; and the protest is out of place.

As regards item number 4, in your letter, the Committee is not concerned with the complaints made by you to the Government to obtain relief against harassment and you may approach the Government, which I have no doubt make the necessary enquiries.

My Committee has done its best at all the meetings to explain the purpose of the enquiry and emphasised that the Committee appointed by the Government is not against the Christians or against bonafide conversions. I am surprised that there should be a lurking fear in the minds of the Adiwasi converts and others inspite of this.

Yours Sincerly,
Sd/- M. B. REGE,
Chairman,
Christian Missions Enquiry Committee,
Madhya Bharat Government, Indore.



Date	No. of converts	Village	Remarks
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First entry from 6-10-22 by Rev. Campbell. Subsequent entries were signed by Rev. Anderson, Jairam, Wilson Smith and Ruthram, on the same day and date.

6- 1-23 7 All the above entries
are from Mauri ka
Mat.

6-10-24	173	104	"
		13	" Piplikalan.
		56	Other villages.

Mostly by Rev. Anderson, Smith, few by Dr. Smith Dr. B. G. Cock, Rev. Netram, Kashiram, Joseph and Girdhari.

NEXT ENTRY IS 14-2-1933:

N. B.-At some places the names of persons solemnising has been cut-out and another substituted.

14- 2-33 21 At Abjgarh

Rev. F. H. Russell.

16-	1-35	4	At Mauri ka Mal
-----	------	---	-----------------

Dr. Arms Strong.

12- 2-35 10

“ ”

21- 5-36 7 At Hartal

Rev. Joseph.

11 At Dhoranpada

Last two by Rev. Girdhari
and rest by Russell.

5- 3-37 13 At Mhow Takka

23 At Berkheda.

5 At Jampada

8 „ Khandan

7 „ Sinduria

3 .. Mauri Ka Mal

2 „ Gajpada

14- 6-37 78 .. Kuwa Pada

18 „ Durjanpada

35 „ Kuwan ka Tapra

Rev. Joseph.

4- 7-37 3 " " "

Last 10 by Dr. Russell. and
rest by Rev. Joseph.

39 " " "

10 „ Guja Ka Pada

17- 7-37 64 " " "

Dr. Russell.

5-10-37	8	"	"	"
---------	---	---	---	---

.. & Joseph.

24 „ Dallu Pada (Singat)

Date	No. of converts	Village	Remarks
17-10-37	48	At Dallupada (Singat)	Rev. Joseph.
23-10-37	32	" " "	" "
14-11-37	1	" " (Chhoti ") (close to each other)	Dr. Joseph.
14-11-37	20	Dallupada (Singat) (Chhoti)	Dr. Russell.
19-11-37	60	"	Rev. Joseph.
26-11-37 & 27-11-37	64	"	" "
30-11-37	80	Abajgarh (Ajabgarh).	" "
3-11-37	88	Bhorwal	Anderson.
	8	Sagrawal Mal (Written Hagwa)	Joseph.
16-12-37	35	"	"
21-12-37	18	Labanipada	Dr. Russell.
	74	"	Rev. Joseph.
	18	Mauri Pada	" "
22-12-37	13	"	Dr. Russell.
	45	Sanduriya	Rev. Joseph.
	55	Mehla Khali	One Anderson.
27-12-37	48	"	Rev. Joseph.
APPROXIMATE NUMBER		67×16.....1072	

Notes:

In book number one the signatures in the last column alone appears to be genuine and rest appears to have been written by the same hand except at few places where the originals are either have been cut out and anothers have been added in different inks.

The entries after the first page in the first two column and in the column of profession or trade are in black ink and in other columns in blue ink.

These appears to be cases of wholesale family conversions including adults and infants.

7- 1-38	21	Maghla Khali	All the entries were originally supposed to be by Rev. Joseph but entry No. 33 and 34, 41 by Dr. F. H. Russell has been over written in the previous column and ditto marked in the present one.
	19	Kishori Naka	
	24	Juna Mal Wasi	

Dated	No. of converts	Village	Remarks
12- 1-38	11 5	Juna Mal Wasi. Naigaon	Rev. Joseph. Dr. Russell obviously written over previous
	16	"	ditto marks.
3- 2-38	48	"	Rev. Joseph.
9- 3-38	48	"	"
18- 3-38	32	Warlipada	"
6- 4-38	32	"	" ...



सत्यमेव जयते

to this also.

Notes:—The remark above regarding the ink in several columns applies a single day are on a complete page *i. e.* 32-48 etc. (One page contains 16 lines).

BOOK SECOND

Date	No. of converts	Village	Remarks
16- 4-38	23	Warlipada	Rev. Joseph.
22- 4-38	11	"	" "
	7	Maur Takka	" "
	45	Bherupada	" "
7- 5-38	18	"	" (One " by Dr. Russell)
	66	Akadiya	"
	9	Jampada	" "
10- 9-38	31	"	" "
5-11-38	31	"	" "
11-11-38	53	"	" 35 and rest by Rev. Asphel.
	9	Motiya	" "
21-11-38	93	"	" "
27-11-38	30	"	" "
	1	Kotara	" "
	60	"	Dr. F. H. Russell.
	10	Maura	" "
	20	Umarwara	" "
30-11-38	2	"	" "
	24	Davla	" "
	16	Ravati	" "
	20	Hartal	" "
10-12-38	21	"	" "
	5	Khana	" "
	98	Gujarpada	" last two entries original-
16-12-38	45	"	43—ly signed by Dr. Russell & subsequently changed to Girdharilal
19-12-38	48	"	Rev. Joseph.
24-12-38	10	"	" "
	54	Gugar	" "
	29	Jabar	Dr. Russell.
28-12-38	62	"	Rev. Joseph.
29-12-38	73	"	" "
	19	Pipliya	" "
7- 1-39	59	"	" "
	3	Garodiya	Dr. Russell.
	31	"	Rev. Joseph.
15- 1-39	89	"	" "
	4	Bagdipura	" "
19 1-39	62	"	" "
22 1-39	15	"	" "
	47	Kumalpada	" "

Date	No. of converts	Village	Remarks
27- 1-39	13	Kumalpada	Rev. Joseph.
	18	Nimbawalpada	" "
15- 2-39	62	"	" "
19- 2-39	5	"	" "

1940

There are in all 19 Baptism by Rev. Anderson. Mostly at Pipliya Ka Mal
 1 " " Graham and Mauri Ka Mal.
 Last entry for 1940
 4 " Dr. Bukanum is 11-12-40.

1941

21- 9-41	11	Ajabgarh	Albert Prasad.
2-10-41	5	—	
13-12-41	10	Piplikamal	Rev. Bukanum.
15-12-41	12	Bhilpada	" "
13-12-42	4	Beed	J. J. Hodge.

The entry after 21-12-42 is dated 19-1-47. All the columns except the last are in blue ink.

The last column is for signatures.

Rev. Grant began in black ink.

There are 18 entries between 19-1-47 and 23-1-47.

3 entries on 11-8-48, next after is

1 entry on 9-9-51 of Westi D/o Galiya of Mauri Ka Mal.

This does not give the name of the person who solemnized and closes the book No. 2.

Book No. 3 and 4 of Amlipada and Bildi

Date	No. of Conversions	Date of Birth	Village	Signatures
6- 2-36	57	Nil	Amlipada	Dr. F. H. Russell.
16- 2-36	39	"	"	" "
7- 3-36	32	"	"	" "
7- 3-36	32	"	Dhamniya	Rev. P. Joseph.
18- 3-36	19	"	"	" "
18- 3-36	2	"	"	Dr. Russell.
12- 7-39	1	1936	"	Mr. James.
18- 3-36	9	—	"	Dr. Russell.
12- 7-39	1	1935	"	Mr. James.
12- 7-39	1	1933	"	" "
18- 3-36	38	—	"	Rev. Joseph. & Dr. Russell.
25- 3-36	42	—	Lakhia	Rev. Joseph.
30- 3-36	18	—	"	Rev. Joseph.
10- 3-39	3	Given	"	Mr. James.
30- 3-36	9	—	"	Dr. Russell and Joseph
10- 7-39	2	Given	"	Mr. James.
30- 3-36	5	—	"	Rev. Anderson & Ashford.
30- 3-36	3	—	laspiplia	Dr. Russell.
30- 3-36	2	—	"	"
6- 4-36	24	—	Waria	"

VILLAGE BILDI: *On page 22:*

Dr. H. H. Morton solemnized:—

1. Mr. James.
2. E. R. Singh.

Dr. J. J. Taylor solemnized:—

1. Mrs. James—female of Malji (noted by Shri S. S. Mandloi).

But the date of birth and baptismal date is not entered in the register.

1	2	3	4
9- 5-36	6	-	Bildi
4- 7-39	2	Given	"
9- 5-36	10	-	"
			Rev. Netram.
			Mr. James.
			Rev. Netram.

Date	No. of converts		Village	Remarks
4- 7-39	2	Given	Bildi	Mr. James.
9- 5-36	10	-	"	Rev. Netram.
10- 5-36	30	-	"	" "
12- 5-36	9	-	"	" Anderson. & Rev. Joseph.
11- 7-39	2	Given	"	Mr. James.
15- 5-36	4	-	"	Rev. Joseph.
17- 5-36	4	-	"	Rev. Netram.
18- 5-36	6	-	"	Rev. Joseph.
23- 5-36	21	-	"	Rev. Joseph.
18- 5-36	2	-	"	" Anderson.
23- 5-36	8	-	"	Rev. Joseph.
18- 5-36	1	-	"	" Anderson.
29- 5-36	16	-	"	Rev. Joseph.
18- 7-39	3	Given	"	Mr. James.
9- 6-36	8	-	"	Rev. Joseph.
15- 9-37	1	-	Moriya	Dr. Russell.
17-11-36	34	-	"	Rev. Joseph.
26-11-36	54	-	"	" "
26-10-39	2	-	"	Mr. James.
26-11-36	2	-	"	Rev. Joseph.
4-12-36	42	-	Umar	Dr. Russell.
17-12-36	49	-	"	" " and Joseph.
21-12-36	58	-	"	" "
9- 1-37	44	-	Navapada	Dr. Russell.
11- 2-37	37	-	"	" "
4- 7-39	1	1937	"	Mr. James.
19- 4-37	5	-	"	Rev. Joseph.
4- 7-39	1	1936	"	Mr. James.
19- 4-37	22	-	"	Rev. Joseph.
22- 4-37	25	-	"	Dr. Russell.
19- 4-37	3	-	"	Rev. Joseph.
7- 5-37	7	-	Gujari	Dr. Russell.
	5		Lal Gujari	"
	8		Chora	
Out of these names of four converts' father were not noted.				
	10	-	Ranisingh	"
	2	-	Lambihadar	
	2	-	Vigapatan	
19- 5-39	10	-	Garwara	Rev. Joseph.
5-11-37	54	-	Arapanth	Dr. Russell.
18-11-37	47	-	"	" " and Joseph.
29-11-37	43	-	Haldupada	" "
9- 1-38	21	-	Julwaniya	Dr. Russell.
12- 1-38	11	-	"	Rev. Joseph.
19- 1-38	16	-	"	" "
15- 1-36	16	-	"	Dr. Russell.
17- 3-38	32	-	Dol	Rev. Joseph.
3- 4-38	27	-	Dovrundi	" " and Russell.
6- 7-39	3	Given	"	" " "

1		2	3	4
3- 4-38	16	-	Dovrundi.	Mr. James.
6- 7-39	2	Given	"	Rev. Joseph.
3- 4-38	3	-	"	"
6- 7-39	4	Given	"	Mr. James.
3- 4-38	9	-	"	Rev. Joseph.
6- 7-39	2	Given	"	Mr. James.
3- 4-38	4	-	"	Russell.
6- 7-39	2	Given	"	Mr. James.
3- 4-38	7	"	"	Rev. Joseph.
6- 7-39	2	Given	"	Mr. James.
3- 4-38	2	"	"	Rev. Joseph.
13- 7-39	5	Given	"	Mr. James.
3- 4-38	12	-	"	Rev. Russell.
13- 7-39	3	Given	"	Mr. James.
13- 4-38	8	-	"	Rev. Joseph.
7- 5-38	3	-	"	"
13- 7-39	3	Given	"	Mr. James.
7- 5-38	30	-	"	Rev. Joseph.
13- 7-39	5	Given	Dovrundi	Mr. James.
17- 6-38	17	-	"	Rev. Russell.
20- 7-38	18	-	"	Rev. Joseph.
5- 1-37	17	-	Wairi	"
5- 1-37	59	-	Wairi	Rev. Joseph and Russell.
7- 1-37	24	-	Limbipada	"
14- 2-37	10	-	"	Rev. Russell.
18-11-38	10	-	"	Rev. Ashford.
18-11-38	4	-	Wairi	"
3- 3-39	6	-	Mauripada	Rev. Clark.
19-12-38	24	-	"	Rev. Russell.
10-12-38	13	-	Dol	"
8-12-38	19	-	Dholavar	"
12-12-38	12	-	Devapada	"
12-12-38	31	-	Kheri	"